

Heigham, J.

THE LIFE OF
OVR LORD
AND SAVIOVR
IESVS-CHRIST.

Gathered out of the famous Doctor
S. Bonaventure, & other devout
Catholike Writers.

Augmented, and enriched, with many
most Excellent, and Goodly
DOCUMENTS.

By I. H.

THE THIRD EDITION.



Permissu Superiorum, 1634.

To Be REPRODUCED WITHOUT SPECIFIC PERMISSION

THE EDITION OF
OUR LORD
AND SAVIOR JESUS CHRIST
After the original
and *before*
the *first* and *second*
Coriolanus, and *the*
third edition.
with *Annotations*, and *Geographical*
Documentations.
BY I. H.
THE THIRD EDITION.



Printed in Subsidium, 1634.

Heigham, J.

Mr. Lassell

S. J. E. 2. 2. 2. 3. 2. 2. 2.

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TO THE
REVEREND
AND
RELIGIOVS MOTHER
C L A R A
M A R I A N A,

Abbesse of the English poore Clares
in Graueling : & to all her deuout
and Religious Daughters.



EVEREND,
AND RELIGI-
OVS MOTHER,

I have now at
last brought to an
end, the Treatise of the life of

Christ, which as is well knowne to some of your Religious daughters, whē I had but newly begun and imparting to their view, the survey of some few imperfect sheetes ; albeit they greatly besought me to goe forward therin, yet the feare that I had of myne owne insufficiency, to touch, or handle any further that sacred History, moued me with all sincerity to beseech them, to take and burne them, to the end I never more might either see them, or thinke vpon them : fearing euē from that first abord, to spot, or blemish the praises of that worthy Life, with my prophane and vnworthy pen ; yea iudging that such humble lasses, would far more honor it, then so far vnworthy an Orator, could wor-

thily

DEDICATORY. 5

hily extoll it : whose venerable
sainty indeed is such, as neither
Cherubin nor Seraphin, nor any
sufficiēcy either of man or Angel,
is able to extoll as it deserueth.

Notwithstanding, so far did
their most pious desires preuayle
with me, depending much(next
after God) vpon the assistance of
their holy prayers, that I promi-
sed them to employ therein / all
the little talent which God
lent me. Concessing my selfe ther-
fore, both encouraged, & assisted
by these your devout and reli-
gious daughters, I could in duty
doe no lesse, then dedicate the
same vnto your selfe, their wor-
thy Mother. But this reason a-
alone, although at the first it may
seeme sufficient, yet did I feele
my selfe moued hereto by ano-
ther motiue of greater force and

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more important. For considering, that to dedicate so inestimable a Pearle as is the Life of Christ, it seemeth cōgruous, that either in the Dedicatour, or els in them to whome the same is dedicated, there should be some conformity with the same life: which finding to be wholly waiting in my selfe, I judged it to be my securer course, humbly to fly to You, and those of Yours, as vnto such who haue profited so well, & who aproach so neare to that blessed life, as is hardly possible for human frailty to aproach more neare, leading, as I may truly say, in earthly bodies, the liues of Angells.

For this reason therefore, although all shall iudge me most vnworthy, to dedicate the same vnto you and yours, as indeed I

DEDICATORY. 7

am ; yet all will judge you most worthy to protect the same , as indeed you are . For to whom could I better dedicate it then to those who first induced me to compile it ? Who could I deeme would more gladly receive it , then those who so nearely imitat it ? who more carefullly foster it , then those who so dearely follow it ? Or who more willingly protect it , then those who in their owne liues , so strictly obserue it ; that to behould the same , sensuall Libertines shd amazed , lazie Heretiques are quite confounded , vertuous Catholiques are maruelously edified , and God him selfe is greatly glorified .

Receiue then (Right vertuous and Religious Mother) this my poore and vnworthy presēt , vnder the wings of your pro-

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ection, to whom my pen, my hand, and hart, hath wholly devoted this divine treasure. Lodge it, loue it, & looke often into it. Lodge it, because it commeth to you for harbour: loue it, because it is your Spouses picture: looke often into it, because it is a most perfect mirour. And I your buble Orator shall euer pray, that God would dayly prosper your religiouse designes, make you Mother of many religiouse Couents, dayly multiply your Religious daughters; And finally, blesse both you, and them with long happiness in this world, and euerlasting life in the other.

Your R. in all hum-
ble seruice.

I. H.

O F



OF THE CREATION OF
Angells & Men. & of both their
falls from the grace of God.

THE I. CHAPTER.



VR soueraigne Lord,
sole author of nature,
& Euerlasting God,
who from all Eter-
nity remayned bles-
sed in him-selfe, wi-
thout the company or society of any
creature, being moued (out of the
abisse of his infinit bounty) to com-
municat part of this his blisse & ex-
cellent glory, vnto some Creature,
which he vntill then had soley en-
joyed to him selfe, did according to
the depth of his infinite widsome de-
cree to make, and presently by one
only act of his omnipotēt wil, create

ininit thousandes of Angelicall spirits, all of them endued, and adorned, with singular graces and perfections.

2. But amongst this so noble a family, and company of such incorporeal Creatures, one, most vnfotunat (the haughty Lucifer) admiring the beames of brightnes, and splendor which resulted from his beautiful nature, with an insolent and swelling audacity, presently presumed vpon his owne forces, and proudly aspired to a peculiar Excellency: attributing to him selfe, the cause of his owne being, and houlding him selfe blessed, in, and by him selfe: and so glorying in that which was none of his, without any authority from God his Lord, would needes take vpon him to gouerne others. But for this his proude conceite of himselfe (it bring evidently false and erroncous) in that himselfe neither was, nor could be, cause of Being to himselfe, nor yet was that soueraigne Good, wherein he finally wa-

to repose; for this I say, by the upright and vnbated iustice of Almighty God, in the twinkling of an eie, that reprobate Angell, with all those who tooke his party, and rebelled with him, were cast downe headlong from heauen, into the bottomles pit and fire of hell.

3. And albeit that Lucifer with other Angells his adherents, thus auerted themselues frō God their Lord, yet the greatest part by far of the holy Angells, detesting this his proud and damnable fact, with invincible courage opposed them selues against him, and expelled, and drove him out of Heauen, wholy conuerting them selues to the loue and praise of the diuine bountys; who therefore were presently confirmed in grace & glory, perfectly enjoying God, with their reason and vnderstanding, wherwith they clearly knew him, & acknowledged him for their sole Creator and benefactor.

4. Upon the fall, and Apostacy of these rebellious Angells, Almighty

God out of his infinit mercy, determined to make Man, to repaire by him the fall of Lucifer and his fellowes: yea he made him, and placed him in Paradise. Wherupon the diuell angry and enraged against Almighty God, greatly enuied & maliced man, whom he saw to be made to enjoy that glory which should haue been his, and therfore lay in waite to worke his vtter ouerthrow, by inducing him to the breach of that commandement which God had giuen him, which was to obstaine frō the fruite of one tree only, all the rest which were in paradise beeing left in his power. To this purpose he chose forth a certayne kinde of serpent, as most crafty and cunning to deceiue, whome he set vpon the woman, as more weake and easier to be deceived, speaking out of that creatures mouth and painting forth vnto her the wonderfull properties of the forbidden fruit, perwading her that if she eate thereof, she shold be as God him selfe, knowing good and

euill:

euill : and thorough his lies , and im-
postures at last deceaued her .

5. The woman nor contented to
haue tasted thereof , & to haue trans-
gressed the law of her Lord , presen-
ted the forbidden fruit vnto her hus-
band , tempting him likewise to tast
thereof . Her husband , because he
would not contristate her who was
his comfort , prising ouer much her
loue and society , and not presently
rebuking her as he ought , nor yet
expelling (as erst the good Angells
did) the sinner and transgressor forth
of his company , began to loue him
selfe disordinatly , and by this his di-
sordinat loue , neglected the com-
mand and loue of God , tasted of the
forbidden fruit , & both the one , and
the other for their transgression , were
presently expelled forth of paradise ,
and consequensly death brought in
vpon all mankinde . Whence it ap-
peareth evidently , as well in this sin-
ne of Adam , as also in that of Lucifer ,
that the most pernicious roote
of all euill is , the ouer much loue of

our owne selues.

6. And here in this place we are to ponder, how mercifully our blessed Lord, tempered by this diuine wisdome, the first temptation; For that the diuell in tempting, tooke the forme of a serpent, this was purely by his diuine dispensation, to the end that not only his subtillitie might be the better perceaued by the woman her selfe, placed in the state of rectitude and innocency; but likewise that by that figure, the might the better discouer his craft, and impostures, Serpents by nature being subtile. Againe, in that he tempted her to the breach of the Precept of discipline, this likewise was by his diuine dispensation, that whether she should be ouercome, or whether she should ouercome, our Lord might make manifest vnto all, the merit of obedience, & the demerit of disobedience; But that he began first at the woman, this indeed was the diuellis craft, the deceitfull enemy, assaultring our nature on the weaker side.

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God hauing no need at al, either of vs, or of Angells, but being always blessed in him selte, without the company of mā or Angell, would yet impart his blisse vnto them : to teach vs , that hauing any gifts, either corporall or spirituall which others haue not, we shoulde not keep them to our selues alone , but after the example of our Lord , liberally impart them vnto others.

2. It is not inough to haue receaved graces at the handes of our Lord , vales we also carefully labour how to keepe them, whereof we haue example in the hawty Lucifer. Those that he had, he lost by his pride: those therefore that thou hast, and wilt not loose , thou must labour to keepe by humility , and especially acknowledge the author that gaue them.

3. The good Angells , spared not to oppose them selues against their owne bretheren , and to expell them out of their company , when they e-

vidently

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uidently saw they offended God: eue so we ought not to support any for feare, bloud, or affinity sake, when as they openly doe offend, but to reprove them for their sinne, and forth with to auoid and fly their company.

4. Men and Angells both of them sinning, and both of them deseruing the selfe same punishment, God did demonstrate the rigor of his iustice against the one, not giuing them any space of repentance, but thrust them sodainly downe to hell: but to the other, he opened the bowells of his mercy and receiued him againe into his fauour and grace. Gather from hence two documents, the one to be thankfull vnto him for so great a benefit: the other, alwayes with iustice to mingle mercy, as the like was don in our behalfe.

5. Our first parents brought sinne and death vpon the whole world, for tasting of the fruite which was forbid them: wherefore, as we fell from the ioyes of paradise by eating, so (as S. Gregory saith) let vs arise againe to

the joyes of the same by abstinence

John Sulst. no. 100. 25. 10. 10. 10. 10.

Of the great instance of the B. Angells
for mans restoring: and of the con-
traition which arose betwene the
fourre sisters, Mercy, & Trust, Ju-
stice, and Peace.

CHAP. II.

AFTER that man, the
root of the just judgement
of Almighty God, was
exiled out of paradise for
for his sinne and trespassse, and lay
wretchedly in prison, so that none
could enter into the kingdome of
heauen for aboue the space of fiue
thousand yeares, all the B. spirits that
perfeuored in glory, moued with
compassion of so great a misery, and
withall solicitous of their owne repara-
tion, prayed earnestly & besought
our Lord with much instance for
mans saluation; Wherfore all the B.
company of Angels, assembling the

selues

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clues together, with one will and profound deuotion, falling prostrate upon their faces before the throne of his Maiesty, Gabriele (to whom as S. Bernard saith, speciall revelation was made of Christes Incarnation) in all their names said as followeth.

2. Almighty Lord, it liked thy most high and excellent Maiesty, of thine endles bountie, to make of nothing that noble Creature man, to the end that he might inhabit here with vs, and we by him, recover the comfort we lost by the fall of Lucifer & his company: But loe good Lord, they all perith, not one of them is saued, & their enimies triumph ouer them, so that, not our ruines, but the dungeon of hell is daily filled. To what purpose (good Lord, were they created? Wherfore hast thou deliuered vp to beastes, the soules of them that confes to thee? Which although it be done according to thy Justice, neuertheles Lord, it is now high time, that thou do lnew them mercly. And albeit their first parents ca-

refly

reſly transgrefſed thy Commandement, yet at the laſt let thy Mercy helpe them. Lord remeber that thou madest them to thine owne ſimilitude. Lord open mercifully thy hand, and fill them with thy benediction, for the eies of them all are on thee, as the eies of ſeruants are on the haedes of their masters, vntill thou ſauc them, and haue mercy on them.

3. Here with began a certayne maner of opposition & diſputation, betwixt the foure daughters of the King, Mercy and Truth, Peace and Iuſtice: wherot two, to wit, Mercy, and Peace (anſwerable to the prayers of the bleſſed Angell) were wholly fauorable to mans reſtoring, and pleaded for his deliuery and iauelation. But the other two, that is to ſay, Truth & Iuſtice, ſtill withſtoode them (as S. Bernard laith in a devout and long ſermon vpon the Annunciation.) And that thou maift the better conceiue the ſame, firſt imagin how Mercy and Peace, kneeling downe before the Father (lu-

preme Lord of heauen and earth)
repeating the words of the Prophet
Danid , laid vnto him ; Wilt thou O
Lord reiect me forever , or wilt thou
not adde to be better pleased ? Wilt
thou cut off thy mercy for euer from
generation , vnto generation ? Wilt
thou forget to haue mercy , or wilt
thou in thy wrath keepe in thy mer-
cies ? And this they oftentimes re-
peated. Then our Lord answerced ,
saying : Let your other sisters be li-
kewise called , whom you see prepa-
red to oppole them selues against
your petition , that we may hear
what they will say . Which being per-
formed , Mercy went on as followeth .

4. My dearest F A T H E R , it was
your omnipotent and Eternall will ,
to giue me that prerogatiue about
your other workes , that I should not
only raigne for euer with you here
in heauen , but also that the earth
should be replenished with me in
such abundance ; that whosoeuer
should craue my helpe in any neces-
sity , should assuredly be succoured

by me . But loe my deare Father, that
worthy & right noble creature man,
in so longe an exile , cryeth conti-
nually for my help , and standeth in
extreme necessity of your mercy ,
being made miserable , yea metu-
lous miserable. Wherfore (holy Fa-
ther) vnlesse you succour him and
saue him, I loose my Name, and pe-
rish for ever.

5. Here against her the other sister
Truth, opposed her selfe, saying: You
know (right holy Father, and most
true God) that after you had created
man in such excellent worthines as
you did, you espoused him to me ,
vpon condition , that at what time
socuer he shoulde transgres your holy
law , he himselfe , with all the poste-
ritie which shoulde come of him ,
shoulde be deprived of your heauenly
glory , and be damned for all eter-
nity. Sich therfore he hath forsaken
me , and betaken him selfe to your
enemy & myne (the father of lyes)
I your daughter Truth doe perill , &
loose my name, vnles he be damned,

as he hath deserued.

6. Then spake Iustice , saying : Most righteous and iust Lord , thou hast made me absolute gouernour of thine euerlasting doome, & my sister Truth, teacher of thy law ; wherfore, although our sister Mercy , be moued with pitty towards mans saluation , yet in that she would saue him who hath so greatly offended both thee & vs (without satisfaction) she would destroy vs both her deare sisters , & quite extinguish our names for euer : wherfore, it is iust & meete, that the word which thou hast spoken, be fulfilled, to wit , that the whole Adam dye , with all his posterity , because contemning thy commandement, he did tast, and eate of the forbidden fruite. To this Mercy made answere saying: To what end then (O Lord) hast thou created me ? For Truth her selfe knoweth , that I perish vntill thou shew mercy. Wherto Truth replied ; If the offender escape the sentence aforesaid , thy truth perisheth , and shall not remaine for euer.

7. Heerewith the fourth litter
ooke forth, and first soberly bla-
ming her other sisters for their wor-
des of strife, said thus unto them.
Cease my deare Sisters, I doe be-
seech you, from your contention &
strife, a thing so vndecent to dwel
amongst vertues. Know yee not that
the God of peace, hath ordained his
place alone in me, and that I may
not abide or dwell where dissencion
and strife is? Unless therfore you cease
from this strife, and become accor-
ded, I must forsake you both, and
my Father also. Loe here how great
a controverfy arose, betwixt these
four daughters of our Lord; each al-
leagding such forcible reasons for
themselves, that it was scarcely seene
how in mans saluation, Mercy and
Truth, Peace and Justice, could be
agreed, and accorded togeather.

D O-

DOCUMENTS FOR VS.

1. **H**artily to thanke and honor the Angels in heauen, for the great good will they beare to man, and for the seruent daire they had of his redemption: for he is vngratefull, who rendreth not thanks to him who hath well deserued it.

2. The Angells earnestly besought our Lord, for the reparation of their ruines. Haue thou pity on those that are fallen from the Church of God, and earnestly beseech him to repaire her ruines, and herein thou shalt resemble the holy Angels.

3. Mercy did first sollicit the bowells of our Lord for pardon, before Justice for punishment. That thou shouldest first shew mercy on such as have offended thee, and punish them by justice, when no other remedy will preuaile.

4. Man was espoused to God by Truth: the Espousalls were broken,

When

when he listned to the diuell , the fa-
ther of lies. Detest vntruth & listning
to lies, which made so vnsfortunate a
diuorce betwixt God and man.

6. Iustice opposed Mercy , and
would not consent that man should
be saued, without satisfaction . Let
no man so rely vpon Mercy , as to
thinke to be saued, without satisfa-
ction , sith God would not pardon
man, till satisfaction was first made.

7. Amongst the four sisters, Peace
ended the dispute. Be always a fri-
end and louer of peace, & thou shalt
end a number of strifes amongst thy
neighbours , and make thy selfe gra-
tefull, both to God and man,

Of the Councell which the B. Trinity
held in heauen concerning man :
and of the decess of his
restoring.

CHAP. III.

1. THE eternall Father in his
inscrutable and incompre-
hensible wisdome, duly pon-
dering the reasons alleadged by the
Sisters aforesaid, moued with pitty
for mans perdition, and greatly pro-
pense to his saluation, hauing inuen-
ted a strange & maruellous meane,
which could never haue entred into
the thought of any created vnder-
standing, pronounced a most blessed
& happy sentence, by which the An-
gels shoulde obtaine what they de-
manded, & the fourre Sisters be ac-
corded (contayning in effect, this
which followeth) and sent the same
by the handes of Peace, vnto his Son-
me, saying.

2. Thus saith our daughter Truth,

I pe..

perish, if Adam, as he hath deserved
doe not dye. And Mercy saith; I like-
wise perish, vntes he haue mercy;
Wherefore to accord them all togea-
ther, and that the gate of life which
is shut against sinners, may be set
open vnto them, our soueraigne de-
cree and ordenance is, that one be
found forth who is free from sinne,
and who both may, and will volun-
tarily, dye a good & innocent death
for mans redemption, and then haue
they all what they desire, which is,
that Adam dye, and yet find mercy:
for death may no longer hould him,
who is not subiect vnto it, nor yet
detaine him, who is without sinne;
by which innocent death he shal con-
quer death, and make in it a passage,
thorough which man may enter and
be saued.

3. At this noble sentence, all the
Court of heauen stood astonished,
greatly admyring and commending
the soueraigne wisdome of the King,
& gladly yeilded their assents there-
unto. But then it was yet further en-

quired, where that person might be found, that should fulfill this deed of charity. Truth therefore, went downe to the earth, and Mercy remayned still in heauen: for as the Prophet Dauid saith. Psal 35. Lord thy mercy is in heaven, and thy truth, extendeth to the clydes beneath. Truth therefore made diligent enquiry ouer all the earth, but found none without sinne, nor the babe that was newly borne. Mercy sought, among all the orders of the Angells, to see whether any of them were able to performe this blessed deed, but there was none to be found whose sanctity was sufficient in such a case. Justice went downe to Lambiaparum, to see if there were any who might undertake this innocent worke, but there was none at al to be found, deuoid of sinne: & so ful of griefe and anxiety, they returned vp againe to heauen, sorry for that they found not what they desired.

¶ Then spake that worthy Sister Peace, saying . Wot yee not wel my Sisters al, that the holy Prophet who

faith. (Psal. 13.) Non est qui faciat bonum, non usque ad unum. There is none that doth good (yet afterward addeth) no not to one. Wherefore let vs consider who is this one , for peraduenture it is even he himselfe, who pronounced the sentence of mans saluation , he of whome it is said. (Job. 15.) Greater loue then this no man hath, that a man gaile his life for his friendes ; for of him it is , that the holy Prophet speaketh , saying, Men and beastes thou wyls save O Lord: wherefore let vs craue of him that he for his mercy sake , would vouchsafe to performe it . The King hearing these wordes sayd (Gen. 7.) It repents me to haue made man, I must doe penance for man, whome I haue made : for me this tempest is risen , let me therefore be cast into the sea , that man may be deliuered from so great a punishment.

¶ Then arose there another difficulty amongst the Sisters aforesaid, which of the persons of the B. Trinity, the Father, Sonne, or holy Ghost should become man, to accomplish

and performe this worke of mercy. Wherupon it was concluded in that supreme Court, that for as much as the person of the Father, was dreadfull & mighty, the person of the Sonne, wise and witty, & the person of the holy Ghost benigne and friendly, that the person of the Sonne was fittest for this remedy. For if the person of the Father, shoulde vndertake this deed (because he is dreadfull & potent) Mercy & Peace might suspect, that he were not fully fauorable vnto them. On the other side, because of the great benignity & goodnes of the holy Ghost, Truth & Justice might doubt of full satisfaction, but rather of too much mercy. Now so soone as this worthy sentence was pronounced, God the Father sayd it shoulde be so. The Sonne assented thereunto. And the holy Ghost promised that he would likewise coope-rate thereto.

6. Then all the B. Spirits of heauen fell downe, and humbly thanked the holy Trinity. The foure Sisters

aforelaid

aforesaid kisſed ech other , & so was fulfilled that which the kingly Prophet sayd. Psal. 84. Mercy and Truth haue met ech other, Justice & Peace haue kisſed togeather. Thus finally was ended the great counſel in heauen , for the restoring of man , & for his ſaluation . Now let vs go downe to earth , and thinke how it stood with the virgin Mary , of whome he had deſigned to ſerue himſelfe as of an iſtument to accompliſh the myſtery of the In carnation .

DOCUMENTS FOR VS.

1. **G**od the Father, though he were the party offended would, that Christ his ſone ſhould rather dye, then that mankind ſhould perijh perpetually. And thou, when any one offendeth thee, art to far from dying for him, that thou ſayest, if a crumme of this, or drop of that would ſauē his life, I would not affoard it him .

2. To conſider how great an euill ſiane is, as appeareth by the diſſiculty to find a remedy : and therefore to

dereft and abborre all sinne wharsoeuer, which could not be remedied but at the expences of the B. Trinity.

3. To prayse and admire the wonderfull goodnes of Almighty God, who not only pardoned man, aspiring to rob & vsurpe his diuinity, but inuested himselfe with his very nature, albeit he was his mortal enemy.

4. Gready to effect and loue these singular vertues, Mercy and Truth, Justice and Peace, because they were the motiues in God to conuinc our Redemption. As also when we our selues are to doe iustice, or to punish others, alwayes to mixe mercy therewith, as mercy was mixed with iustice in our behalfe.

Of the miraculous Conception of the Virgin Mary.

CHAP. III.

1. **T**O passe vnder silence the manyfould thinges, which from the first begining of all creatures,

vntill the coming of the Sonne of God, were foretould of this B. Virgin, as well by the iust which were before the law, as also by those which were vnder the same, we will next speake of her Cōceptiō whome we belieue to haue descended of the line of humane generation, and foretould by many great and miraculous signes This glorious Virgin therefore, in whome the Incarnation of the Sonne of God was effected, sprung from the Tribe of Iuda, & roote of Iesse; For it was conuenient as S. Chrysostome saith, and most agreeable to this diuine mystery, that the same Mary, which merited according to the fletch, to be the mother of God, shoulde be borne of a Kingly roote, & of a Priestly line, of whome the Sonne of Almighty God (who was an eternall King & Priest) was to assume humane fletch.

2. About the seauen and twenty yeare therfore of the raigne of Augustus Cesar, the glorious virgin Mary was conceiued, hauing for her fa-

cher, Joachim of Nazareth, and for her mother, Anne of Sephor, a towne distant two myles from Nazareth, both of them iust before our Lord: who for the space of twenty yeares wanting issue, they both prayed vnto God to giue them a child, vowing that they would dedicate the same vnto his seruice.

3. A little after this it came to passe, that Joachim at the Paschall feast going vp to Ierusalem, there to make his oblation to our Lord in the company of other his fellow cittizes, was repelled & put darke by Isachar the Priest, with publique reproach of his sterility. The holy man, heauy & contristate for this imputation went to the keepers of his sheep; where with drawing himselfe, and beseeching our Lord, to take away from him this reproach, an Angell of God appeared vnto him, and conforting him, said vnto him, that his prayers were heard; and that his almesdeedes had ascended in the sight of our Lord. For being rich, he had a little

before given one part of his substance
to the poore : a second to the Temple : & he with his family liued of the
third ; and the Angell further added.
Behould thy wife shall bring forth a
daughter, & thou shalt call her name
Mary, she shall be consecrated to our
Lord as thou hast vowed, she shall
be replenished with the ho'ly Ghost,
from her mothers wombe, & in the
Temple of God , her aboad shall be.

4. Then the Angell departing
from him, went and announced the
elfe same newes vnto his wife ; by
whose diuine admonishment , they
both went vp vnto Ierusalem , and
rendring humble thankes vnto God
for so great a benefite, they returned
back to their owne habitation, where
Anne according to the promise of
the Angell, conceiued this blessed ba-
be, *ante sancta, quia nata*, as S. Bernard
saith , first holy, before borne, that
is to say , imediately sanctified in her
mothers wombe. And addeth fur-
ther, I believe that from her mothers
wombe, a more abundant grace of

sanctification descended vpon her, then vpon others sanctifyed; for her birth was not only sanctifyed, but our Lord cuer after preserued her whole life pure from sinne; for it was meet by a speciall priviledge, that he should lead a life exempt from sinne, who bringing forth the slayer of sinne & death, should be indued with more justice and sanctity of life than all other. Thus S. Bernard,

DOCUMENTS FOR V.S.

1. **T**H E parents of our B. Lady were nobly descended: so the end, that the noble of the world shold not renounce I H S U S C H R I S T, nor yet disdain him as unworthy of them.
2. They were welthy and rich: to give to understand, that the mother of Almighty God, was not brought to poverty by necessity, but that of her owne free election, she had distributed her substance to the poore; as her parents had done before her.

3. They were sterile and barren: to shew that the Conception of the Virgin, was not naturall, but miraculous.

4. They were holy, devout, religiously affected towardes God, and exceeding mercifull to the poore: as being to become the parêts of God, who for the afflicted and miserable world, gaue and employed all that they had, euen to their life.

Of the Birth of the B. Virgin, and of
the graces, which appeared in
her, being but an infant.

C H A P T O R V.

TH E nine monthes of this
heauenly babes Conception
being accoplished, she was
borne in the house of her pa-
rents, to the unspeakable joy of the
whole world. For if all the great and
illuminated sermons of God, haue
employed their power to set forth
the joy, which her birth should bring

to

to the world, so long before she was borne, how should the same be wholly concealed from the world, the being borne into the same? For as the birth or dawning of the day causeth a kind of joy in all creatures, because it is a token of the rising of the sunne: euен so the birth of this B. Babe, caused an vnspeakeable joy, both to the Angells in heauen, and to men in earth, as an assured signe, that now the Sonne of iustice, Iesus Christ, was neere at hand.

2. The Angells rejoiced, because by the Sonne of this Virgin, the ruines of the Angells were to be repaired: As also for that this Virgin, who was to be eleuated aboue al the hierarchies, & orders of Angells, should illustrat heauen with a new splendor. The holy fathers rejoiced who were in Limbo, well assured that the coming of Iesus Christ was neere at hand, by whome they were to be drawen forth, and to be affranchised out of that prison: and therefore euен the presently, they celebrated the first

of all the churtian feastes & solemnities. The holy and righteous persones which liued on earth / albeit the but in small number) who had vnderstoode by reuelation , as Ioaachim and Anne , or by their recitall , the mysteries of this sacred nativity , rejoyned with great and vnspakable gladnes : because already the Virgin was borne which shoulde bring forth the Emanuel & Sauiouer of the world . And not only Angells & men rejoyned in the birth of this B. Babe , but the most holy Trinity it selfe , greatly rejoyned in her nativity . The eternal Father rejoyned for that there was borne vnto him so noble a daughter . The Sonne of God rejoyned , for that there was borne vnto him so worthy a mother . And the holy Ghost rejoyned , for that there was borne vnto him so chaste , so unspotted , & so beloued a Spouse .

This B. Babe being borne , her parents gaue vnto her the name of Mary , and that by reuelation from God as hath been sayd ; who to gea-

ther

ther with the name , imparted vnto her many great and singular graces , Amongst the which, one, & that not the least of all was , to hasten in her the vse of reason, a fauour imparted to his precursor in his mothers wombe , and to sundry other children in their very infancy , of whome we reade, that they presently vnderstood whatsoeuer was spoken of diuine thinges ; to the end that being designed by him for so excellent a worke she might begin betimes to negotiat with his graces .

4. So soone therfore as the little Child began to speake / as many doe at one yeares age) her pious mother perceiving the wonderfull wisdome and towardnes which appeared in her, presently began to teach her to reade , and to learne her some holy prayers in the Hebrew tongue, so to prepare her as a sacred repole for Almighty God : which she with incre-dible speed , and with great content-ment and wonder both of father & mother, presently got and tayned

by hart. For as they who one day are to raigne, are taught and instructed by their schoole masters, according as is fitting for such a dignity: even so these holy parents, were exceeding carefull, that nothing should be permitted by them, which might advance their daughters sanctity; for which cause they carefully instructed her, in all laudable maners & modesty, and chiefly in the law of Moses, explicant vnto her with all endeavour and diligence, the mysteries and prophecies which had bene foretould of the Messias, by the oracles and predictions of the Prophets.

5. After a while, this B. Child profited so greatly in vertu and piety, & became so enflamed in devotion & prayer, that in every corner of the house, she was always sitting on her knees: being moreover in al her actions so humble, so modest, & so maruellous gracious, that she seemed to her parents, rather a heauenly Angell, then an earthly child: so that flying all kind of leuity, and childish wan-

tonnesse,

tonnesse, with the grauity of her maners, she rapt into admiration all that beheld her, many saying of her as of S. John : *What an one from yee, shall this child be?* Luk. 1.66.

6. Lastly she tooke an exceeding delight to be alwayes running to the Temple, often desiring of her parents to beare her thither, where her hart was a great deale more then in their house. The father and mother therefore, seeing their little daughter so feruently given to the seruice of God, & withall remembraunce the promise and vow they had formerly made, consulting oftentymes about this affaire, at the length (according to their daughters desire) resolued to carry her to the Temple: which she no sooner heard, but leaping presently for gladnes she sayd : Psalm 121. *I rejoyced in those thinges which were sayd to me, we shall goe into the boise of our Lord.* And with the same Prophet in another place saying: Psal 41. *My soule hath thirsted after God, when shal I come & appeare before the face of God?*

DOCUMENTS FOR VS.

1. **T**He birth of the blessed Virgin, caused wonderfull ioy to the whole world, because it was an imediate signe of the coming of our Sauiour, for to visit & redeeme it : even so when the deuotion of the Virgin is bred in the soule it causeth therein incredible ioy, being an apparat pledge, that God will come to visite and to saue it.

2. Even as it were conuenient, for brothers to rejoyce if the King should take their sister to wife, and & hould her for most deare & most beloued : so much more should mankind rejoyce, whose daughter is exalted to so great a dignity, & whose sister hath gayned so great authority with Almighty God.

3. Those which are parents, ought to imitate S. Ioachim and S. Anne, in trayning vp their children from their very infancy in the seruice of God : and such as are children ought

to

to imitate the Blessed Virgin in the loue of vertue, the sole meanes to make them great & gracious before God and man.

4. Joachim and Anne, although they neither had, nor were euer like to have, any more children then that one, yet seeing she had a vertuous desire to serue our lord in a religious life, themselues assisted her all they might. Hence let all Christian parents leare, neuer to hinder their children from like vertuous courses, but euer to further them all they may

*Of the Presentation of our B. Lady in
the Temple, and of her vertuous
behaviour at her very entrance.*

CHAP. VI.

The Presentatioⁿ of the glori-
ous Virgin Mary Mother
of Almighty God, was
in this manner. There
were adioyning to the Temple cer-

taine

taine habitations or dwellinges of
deuout matrons (like to the Mona-
steries of Religious) who piously
employed themselves in the affaires
of the Temple , and hving vnder ho-
ly discipline , gaue themselves to fa-
fting, watching, & prayer: of whom
are found written sundry things in
holy Scripture. Vnder whome also
were instructed certaine young and
tender Virgins, who lived inclosed in
their company.

2. Now Joachim & Anne calling
one day their daughter before them,
said vnto her: Daughter Mary, so it is
that we your parents, hauing promi-
sed before you were borne to dedi-
cate you to the seruice of Almighty
God, and noting withall your owne
towardnes , and deuout disposition
thereunto, we haue decreed with our
selues to carry you vnto his Temple.
Tell vs therefore, can you be conten-
ted quite to abandon your father &
mother , to goe dwell and inhabit
there? To whome the heauenly child,
with great humility and submission

made

made answere, saying : That it was the only thing her hart desired , and that she was ready presently thither to goe , if it pleased them.

3. Her farther & mother therfore taking her by the hand, lead her to the Temple , esteeming themselues happy that God shoule be serued by their daughter. Wherunto being entered with this their daughter , and having offered Sacrifice according to the custome , they presented vnto God this immaculate Virgin for a most pure host , in accomplishment and performance of their promise. This done, they treated with the souveraign Priest, to receaue her into the Temple with the other Virgins : who presently admitted and received her.

4. The tender Virgin standing by, and hearing all this , pursued not the departure nor leauing of her parents with teares or weeping , nor shewed any signe of sadness or sorrow, nor was any thing contristated that she was to be left , and to liue in the company of those who were v-

knowne

knowne vnto her, but taking her leaue of father and mother, she ioyfully kisst them, and they with the teares standing in their eyes, tenderly embrasing her, gaue her their blessing, and with wordes full of most inflamed affection, recommended their child vnto the guard and keeping of Almighty God.

5. Then the high Bishop taking her by the hand brought her to the foot of the fifteene degrees or steepps of the Temple (with whome she went without once turning or looking backe after her parents) whereon this little childe, being but three yeares ould, with incredible strength and alacrity of mind, mounted and ascended all alone, seruent loue adding force, and avding her to accomplish that, which her tender age was not able: the father & mother wondring at such promptitude and deuotion in their daughter: Where I leauie the pious soule seriously to ponder, what passions their hartes felt, concerning their childe, and what narration

they

they made of her one to another in returning home.

6. No sooner was the B. Child ascended the 15. degrees or steppes of the Temple, but all prostrate vpon the earth, she adored the divine Majestie, and presently purposing by his grace with seruour to ascend by the steppes of all Vertues, even to the toppe of perfection, and to this end offered her selfe to his perpetuall service; for her intention was not to offer her selfe for a ycare, or for ten, as other Damells did vntil such time as they were fit for mariage, & then to goe forth; but for ever, and ever, with a firme resolution to serue him all her life in his holy Temple.

7. And heer pôder with thy selfe, how wonderfully Almighty God was pleased and delighted with this oblation, how gratioufly he beheld it, with what pleasure he accepted it, and what guiftes he gaue againe vnto her, who thus had entirely given, and eternally consecrated her selfe unto him. But in particular thou

that ponder, how the Sonne of God, hauing contemplated from his Propitiatory and Tabernacle of Alliance this immaculate mayden, whome from all eternity he had chosen for his mother, with what wonderfull ioy he viewed & beheld this offring from heauen, & how sweetly at that very instant, as with the cordes of interiour charity, he drew and attracted her hart ynto him, wishing that euен now the houre were come that he might enjoy his so long delayed desires, by descending and entring into her wombe: whole holy soule he saw to be farre more pure and more bright, then the beames of the sunne.

8. The holy Child being brought into the company of other Virgins, rauished with admiratio the eycs of all that did looke vpon her, and was beloued and welcome vnto all, never sufficiently satisfied to view and behould her, admiring to see such comely grace, modesty, and sanctity in such tender yeares. And Anne the daughter of Phanuch, who liued there

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in the company of other chaste and
virtuous matrons, inspired by the
spirit of Prophecy, presently knew
and vnderstood the secret mystery of
this celestiall child: wherupon more
then all the rest, she cherished, respe-
cted, and honored her: and our Lady
with louely meeknes thanking her,
accepteth of her as her mother and
her mistris, in all thinges obeyeth
and followeth her counsell.

¶ Ponder now, I pray you, what
this our maiden doth so soone as she
is entred into this colledg of virgins.
How being brought into her lod-
ging, she presently frameth to her
selfe a place of prayer, is wonder-
fully affected towardes divine thinges,
frequenting in all reverence, the
Temple and Sacrifices, for her zeale
and devotion towards God, far sur-
mounted all her fellowes, yea all
other persons who euer were or euer
shall be in this world, where, by
meanes of her continuall prayer with
Almighty God, she receaued from
him such sweetnes, and celestiall co-

solation,

solation, and such extraordinary abundance of supernall guiftes, that none can comprehend or know them, but he who gaue them, and she her selfe who did receave them: all which notwithstanding, she as most truly humble, hid and concealed from the sight of others, thinking within her selfe, that which the holy Prophet saith, *Secretum meum mihi*: My secret to my selfe, And that of Salomon: *Dilectus natus mihi, & ego illi*: My beloued to me, and I to him.

DOCUMENTS FOR VS.

i. **C**O D electing the Virgin Mary, and inspiring into her hart, her retyning of her selfe into the Temple, manifested herein his fatherly prouidence towards her, in withdrawing her from the noise and traffique of the world, to his holly seruice: the like fauour doth he to all those, whome he effectually inspireth to enter into religion, and quite to forsake and abandon the world.

2. Considering the great deuotion
and sanctity which shined in our La-
dy in so tender yeares, as her prayer,
watching, forsaking of her parents,
and obedience to the Bishop and o-
thers of the Temple: be alhamed that
thou art so cold, and so farre from
following her example, being of so
sufficient age.

3. From the heroicall example of
the sacred Virgin in vowing to God
perpetuall chastity, I wil conceue a
most harty desire of this holy vertue:
and in imitation of her, I will shut
vp the garden of my body and soule
(if God shall inspire me thereunto)
vnder the locke of a religious vow,
or at least, place for keepers those
vertues, that especially conserue ho-
ly chastity.

4. In our Lady ascending the fif-
teene degrees of the Temple, fervent
loue added force to help her in that,
which her tender age was not able
to performe. Hence thou mayst see,
that it is not so much lacke of bodily
force that maketh thee to aby the

paintfull

painefull works of penance, but on-
ly lacke of fervent loue.

5. Some there be, who tye them-
selues to serue God, and exactly to
practise some particular vertue, for a
wecke or two, but on the morrow
they doe repent them, thinking euery
houre a hundred yeare, vntill the ti-
me appointed be expired: thus did
not our B. Lady, after whose exam-
ple, learne to be constant in thy good
resolutions.

6. Our blessed Lady, being brought
into the company of other virgins,
ravished into admiration the eyes of
all that did behould her. Beginne
betims to make thy selfe beloued for
thy vertues, as our Lady did: for ver-
tue in yonge people doth wonder-
fully edify those that are old.

Of the manner of life of our B. Lady,
from the tyme she was presented in
the Temple, vnto the Incarna-
tion of our Sauour Iesus.

C H A P. VII.

I. **H**AUING spokeu of the Cō-
ception, Nativitie & Pre-
sentation of the glorious
Virgin Mary, we will next
speake of her most holy life which
she lead in the Temple, frō the thid
yeare of her age, vntill the Incarna-
tion of our Sauour Iesus in her Vir-
ginall wombe. And albeit that the
tongue neither of man or Angell, is
able sufficently to set forth the won-
derfull vertues she practised in that
place, but only God himselfe, who
in secret saw them, yet we shall in
part vnderstand the same by meanes
of certaine reuelations made by her
selfe vnto an especiall deuout and fa-
vorit of hers, who is believed to be

her

her chosen Elizabeth. Among which, these in particular are contained, which the B. Virgin her selfe recommended vnto this holy woman, at her earnest request when she went to visit her, & to congratulate her, in the conception of Iohn the Baptist.

2. When my father and my mother left me in the Temple, being but three yeares old, I presently purposed in my selfe, to take Almighty God to be my Father. Wherupon, seriously and with many deep and inward fighes I bethought my selfe, what I might doe, to render my selfe acceptable in his sight, that so he might giue and imparte vnto me his holy grace. This therfore that I might the better performe, I rose vp alwayes at midnight, and went before the Altar of the Temple; where with the greatest desire, seruour, and affection that possible I could kneeling vpō my knees, I made vnto our Lord these seauen Petitions.

3. First, I asked grace of my God, wherewith I might truely fulfill the

precept of charity , which is , to loue my Lord my God , (Deut. 6. 5.) with my whole hart , with my whole soule , & with my whole strength . Secondly , I humbly asked his grace , that with this charity I might loue my neighbour as my selfe : louing also & liking whatsoever God loued . Thirdly , I asked grace to hate from the bottome of my hart , al whatsoeuer God hated , especially myne enemy and his (the diuell) the mortal enemyn of mans soule . Fourthly , I asked of him the gift of certaine vertues , & namely of Humility , Patience , Benignity , Meeknes , and all other vertues , wherby I might become acceptable in his sight . Fifthly , I asked , with great instance , that he would vouchsafe to let me see the tyme , wherin that Virgin shoulde be borne , which was to bring foorth the Sonne of God . And that he would keep myne eyes , that I might see her : myne eares , that might heare her : my tongue , that I might praise her : my händes , that I might serue her : my feet ,

that

that I might go on her errands : and my knees , that I might adore Gods holy Sonne, sweetly lying in her lappe. Sixtly , I asked grace , whereby I might in all thinges , shew my selfe obedient to the Bishop of the Temple , and vnto all my superiours who had charge ouer me . Seauenthly , I besought him that he would vouchsafe to conserue the Preistes of the Temple, with all other people, in his holy seruice.

4. These were the demades which I dayly made vnto our Lord, alwayes holding my selfe as most vnworthy of his grace , and therefore craued the same to be giuen vnto me : which hauing obtained , I painfully laboured to preserue , yea , I receaued no grace at all from Almighty God (except the grace of sanctification in my mothers wombe) without great labour , continuall prayer , ardent desire , profound deuotion , many teares , and much affliction : alwayes thinking , speaking , and doing , to the vtmost I was able , all that was ag-

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greable and pleasing vnto him For no grace whatsoeuer doth ordinarily descend into the soule , vntes by prayer and corporall affliction. Thus much concerning that which her selfe revealed to S. Elizabeth.

¶. Besides all this which our B. Lady related of her selfe to her cosen Elizabeth, S Hierome (that great and excellent Doctor of the Church) writeth as followeth of her holy life. The B. mayden Mary appointed to her selfe this rule of liuing : From the morning vnto the third houre , she wholy gaue her selfe to prayer. From the third houre, vntil noon, she spent her time in weauing and spinning. And from noone , she rose not from prayers, vntill the Angell of our Lord appeared vnto her, at whose handes she dayly receaved the meate and food which did sustaine her. Furthermore (saith he) this B. Virgin was wholy giuen to Contemplation : she prayed without intermission : the holy Scriptures , she read & perused with great devotion, and, whatsoeuer

she found in the concerning Christs Incarnation (sweetly kissing the p.a-ce and sentence with her lippes) she sundry times repeated. She was the first in watchfulnes : in the w. sdom of Gods law most expert: and in Davids psalmes most skilfull and conuersant: she was most humble in humility , most glorious in charity , most Angelicall in purity , and most perfect in all sanctity: hauing all her passions so well ordered , and she so constant and immoueable , that she was never heard , or perceaved so much as once to be impatient.

6. To conclude , all her speach was so full of grace , that God was knowne by her tongue. She was euer sollicitous about her fellowes , that none of them should offend either God , or one another. Without intermission she prayed God ; and least by any greeting or salutation she might be hindred from the same , when anyone did greet or salute her , she alwayes answered , *Deo Gratias , God be thanked.* Wherupon it first came

that when holy men be faulter of others , they answere as she did , saying : *Deo gratias* . Of the meate which she receaued at the handes of Angell , she tooke & refreshed her selfe : and that which was sent her by the Bishop of the Temple , she charita- bly diistributed it vnto the poore . Every day the Angell of God was seen to speake vnto her , to whome as to her mistresse or mother he humbly obeyed . Thus much writeth S . Hic- rome , and other holy Fathers of the most holy life which she had in the Temple .

DOCUMENTS FOR VS.

i. **T**O be particularly affected to those singular vertues which so eminently shined in our Blessed Lady : & to begin , now with one , then with another , vntill at last thou haft attained some of them .

2. If our B . Lady obtayned not sundry graces , wherewith she was adorned , without labour , trauell ,

many

many teares, and much affliction :
how trowest thou to attayne the ver-
ties thou wantest, by treating thy
body so delicately ?

3. Our B. Lady besought of God,
that he would keep her eyes, her ears,
and her other sensies, that she might
employ them in the seruice of the
Mother of his Sonne. and it fell out
that she her selfe was made his mo-
ther. Be thou devout vnto the same
mother, and offer thy selfe vnto her
seruice, and thou shal not fayle to
receave some fauour from God, for
thy seruice done vnto her.

4. Our B. Lady the mother of
God, was scene to worke, to weave
and to spinne : thinke it no shame at
all, how great a person souer thou
be, to doe the like for the loue of
God : yea it is right honourable for
Ladies to do the like, and to worke
with their owne handes, to adorne
the Church and temple of God, as
our Blessed Lady did.

5. After the example of our B.
Lady to be very solicitous of such as

conuerse familiarly with vs, but especially of those which are vnder our owne charge, that none offended Almighty God.

*Of the affiancing or betroathing of the
B. Virgin vnto S. Joseph.*

CHAP. VIII.

1. **T**HIS immaculate Virgin of our Lord (S. Mary) having accomplished the fourteenth yeare of her age, and being of perfect appearance of body to be ioyned in marriage, the Bishop of the Temple denouiced publikly, that all such Virgins as liued in the Temple, hauing attayned this age, should returne to their owne houses, & take to them husbands.

2. To this commandement, when the other virgins obeyed willingly, only the B. Virgin Mary returned answere, that she could in no wise accept of this condition. First, because her parents had dedicated her

perpetually to the seruice of God: & next, for that she had vowed her virginity vnto our Lord : she being the very first of all women from the creation of the world (as S. Bede, Rupertus, and Abdias write) that by perpetuall vow, had consecrated her virginity to Almighty God.

3. At these words of the most chaste and prudent virgin of our Lord, the Bishop of the Temple was presently stricken in suspence; on the one side he saw that she spake nothing contrary to the Scripture and word of God, which sayth : Vow yee, & render your vowes vnto our Lord : and therefore iudged that her Vow was not rashly to be infringed : and yet on the other side, feared to introduce an unwonted custome into the Temple. Whereupon he assembled all the Elders of the Law, asking their aduise what was best to be done in such a case; who all with one consent affirmed , that it was expedient that our Lord should be consulted with, about this busynesse.

4. Whileft

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4. Whilst the rest therefore gaue themselves to prayer , the high Bishop, according to the custome, went to aske counsell of our Lord. Which he had no sooner done, but presently a voice was heard from the Proprietary, that they shoulde haue recourſe to the prophecy of Esay, to whom that virgin was to be espoused , and namely to that place of the Prophet, which sayeth : *A rodd shall come forth of the roote of Iesse, and a flower shall rise up out of his roote, and the spirit of our Lord shall rest upon him. (Isay i i. 1.)*

5. Vpon the anſwere of this diuine oracle, all the house & family of Dauid which were vnmaried (& of age to be maried) were forthwith commanded to bring their roddes vnto the Altar. And there was one amogſt the rest whose name was Ioseph, a man though poore, yet truly descended of the royll race, and iust & holly in the ſight of God ; who euē vntill that preſent, had kept inviolably the law of our Lord, as Saint John Damafen faith (*Orat. de dor. virg.*) of

singular

singular integrity & sanctity of life, as Nicephorus saith: of whome Ger-
son and some others piously thinke,
that he was sanctified from his mo-
thers wombe : who presenting his
rod, it blossomed forth a beautifull
flower, on the top whereof, a Doue
descending from heauen, alighted &
reposed. Wherby it plainly appeared
to all, to whom that beloued Virgin
of our Lord, was to be allotted and es-
poused. So was Aron chose for priest,
by a rod which blossomed and bud-
ded forth leaues. So Achan and King
Saul in the old Testament, and Saint
Matthew in the new, were likewise
chosen by casting lotts.

6. This done, Joseph (according
to the custome of the Hebrewes) ga-
ue a ringe to the blessed Virgin / to
this day kept in the city of Perusia
in Italy , with great respect and ve-
neration) which she thankfully re-
ceiuing at his handes , the chaste and
elected Virgin of our Lord , with
certaine other of her fellow Virgins
(whom she had with her to behould

the

Heigham, J.

the miracle, and as tutors of her integrity, by the Bishops appointment returned to her house in Nazareth; Joseph likewise returned to his owne habitation, to give order for his affaires, and to prouide thinges necessary for the mariage: greatly musing in his hart, what would be the issue of so straunge an accident.

7. Shortly after, euен the next time that Joseph came to haue some speach with his holy Spouse, she plainly imparted vnto him her purpose and vow of holy virginity, telling him that she had perpetually consecrated her selfe, both soule and body to the seruice of God, with assured confidence, that he of his mercy would so preserue her, that though she had espoused her selfe vnto him, that so she might not disobey her superiors, yet she should not be permitted to breake her vow of holy virginity.

8. At these wordes of our Lady, Joseph (who was a iust man, & fearing God) hauing seriously ponde-

red

and our Ladys speach, was so hardly touched & so inflamed with the loue of this Angelical vertue, that through the counsell and perswasion of his spouse, he likewise vowed his virginity vnto our Lord, the which till that tyme he had conserued inviolable: yea, and had before, holy virginity in great desire, although he had not vowed the same as our Lady had. Wherfore exceeding glad, he a thousand times thanked Almighty God, for hauing giuen vnto him so holy a spouse, who had in such high commendation, the selfe same vertue which himselfe affected. And so he consented to take and accepte the holy virgin for his wife, according to the use and accustome of the time, whom yet he never enteded to touch but to conserue entire. And she likewise, consented to take him for her husband, as so preordained by the iuine prouidence, for the preseruement, (not for the detriment) of her virginity. For it is to beleueed, that the virgin (who in all thinges was

guided)

guided by the holy Ghost) was certified of the sanctity of holy Ioseph, so that she doubted not, that any carnal act should ever be required at her hands: so as they both agreed to give their mutual consents to true & lawfull mariage, which yet should never haue respect to any further act.

9. Afterwardes the day & howre of this most chaste mariage being come, thinke with what Angelicall preparatiō, with what Virginall shame and singular modesty, she weddeth her selfe, and giueth her hand to her holy husband, who before had espoused her selfe to the King of heauen. The Bishop to confirme this mariage in earth which was made in heauen (according to the custome of the Hebrew weddings) taketh our Blessed Lady by the right hand & gaue it into the right hand of holy Ioseph, sayinge, *The God of Abraham, the God of Ismar, and the God of Jacob be with you, and be rayne you togeather, and fulfill his blessing in you, Amen.*

10. This mariage being now ce-

celebra-

brated, this bride and bridegrome
retire themselves unto Nazareth; where
should how this holy couple, and
most singular elected vessels of our
Lord, begin to keep house? And
first behould the devout virgin, who
wholly giuen to diuine contempla-
tion, retireth her selfe a part; and
pendeth her tyme, in watching, fa-
ting, prayer, and other corporall
afflictions, omitting none of her de-
votions which she formerly used in
the Temple, but rather more & mo-
re augmenting them.

¶. Joseph also who was a just
man, simple, sincere, and well adui-
sed, admiring the sanctity of his
spouse, was wholly rauished with ad-
miration of her holy vertues, and ha-
ving her in great reverence and esti-
mation, by her holy example, he li-
kewise deuored himselfe to the ser-
uice of God and to holy prayer; both
of them rejoycing in this their poore
(yet contented) estate incredible
comforte of another; Surely never
was there before, so godly and ag-

greable

greable a family as this in the whole world : for this house of the holy Vigin (who was to be the mother of Almighty God) was so beset and environed with Angells , deputed by especiall priuiledge for the virgins saueguard, that no accessse was open to the enemy of mankind to come to trouble them. Neuer was there heard any maner of noise, no alienation or estrangement of wills , no tentations of the diuell were there found , but Charity , ioy , and peace in the holy Ghost, as the Apostle saith / Rom. 6. / For if Angells without number environed the Prophet Eliseus (4. Reg. 6.) and contergarded the man of God frō the assaults of his enemayes : how many Angells thinkest thou were deputed and designed by the Sonne of God for the safety , and defensse of his holy Mother , who serued her and attended vpon her as their Lady & mistis whithersoever she wnt ?

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DOCUMENTS FOR VS.

1. **T**he Bishop was afraid to introduce an unwonted custome into the Temple, although most holy. Be thou afraid to introduce any unwonted custome into the Church of God; and highly esteem her holy vniue of faith and manners.

2. Our Lady assented to espouse Ioseph, although she had vowed perpetuall virginity. To teach vs to belieue, that if we resigne our schues to the will of God, vndertaking any thing by obedience against our wills & proper iudgements, he hath both knowledge and power so to dispose thereof, that it shall never turne vnto our detriment.

3. Christ would be borne of a mother, espoused to a man, who by his trade was a Carpenter of wood. To coole in vs (as S. Aug. saith) the pride we may conceave pf our carnall nobility.

4. Our

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4. Our Lady being espoused to Joseph, never stird her foot, nor went any where without her witnesses. Whence let all persons, as well married as virgins, learne, how to carry themselves, to auoid suspition of their integrity, as you shal quod.

5. Joseph was not sorry, but greatly rejoyced, when he understood the chaste and holy purpose of his Spouse. Chaste-married-couples, should not for their owne pleasure hinder, but further one another in thinges appertaining to the service of God.

Of the Incarnation of our Lord Jesus Christ, and of the greeting of the angell Gabriel.

CHAP. IX.

After that the plenitude of the tyme of grace was come, in which the most high and blessed Trinity had ordained for all eternity to redceme man, by the

Incar-

Incarnation & birth of his B Sonne, moued thereunto by the bottome-
les mercy , & especiall charity which
he bore vnto him , togeather by
prayers and instances of the supernal
Spirits (as hath beene said :) the B.
mayden Mary being espoused to Io-
seph, & returned againe to her house
in Nazareth , God the Father called
ynto him the Angell Gabriel (one of
the chiefe and eminent princes of his
kingdome) and sayd vnto him after
this manner : Goe vnto our deare
daughter Mary (aboue all creatures
either in heauen or earth most deare
vnto vs) and say vnto her , that my
B. Sonne hath coueted her beauty
before all other women in the world,
and chosen her to be his Mother :
therefore beseech her gladly to re-
ceave him , because by her we haue
decreed to worke the saluation of all
mankind , & from hence-forth to for-
get all former offences , which haue
been done & committed against vs.

2. Take now good heed , & ima-
gin in thine hart , as if thou wert pre-

sent in the sight of this B. Lord , seated on a high & Maiesticall throne, with a benigne, gratiouſe, and amiable countenance pronouncing these wordes , as if with them he would swetly reconcile, or were already reconcilled : and the Angell Gabriell with a ſurpaſſing ioyfull and ſmiling cheere / kneeling on his knees , with a truely ſcarful and reuerent aspect) attentiuely receauing his Lordes embassage.

3 Now Gabriell had no ſooner receaued this message , but forthwith riſing vp ioyfull and iocond, he tooke his flight from on high , and in a moment was in the likenes of a man before the Virgin Mary , at that tyme retyred priuatly (peraduenture meditating the myſtery of our Lordes Incarnation) & breathing forth the moſt fervent prayer , that euer had beene made by any pure creature vntil that preſent . But yet as ſwift as the Angel flew , his Lord & Maister was there before him, ſo that he found all the moſt B. Trinity , al-

ready

ready arived before their messenger
Good Lord , what an one was , and
now is in my meditation , that little
lodging , wherin such persons are , &c
such & so worthy affaires be treated
and handled ?

4. Gabriell therefore , that faithfull
Paranymph , entring into Maries
chamber (locked from men , but not
from Angells , as S. Bernard saith)
in the forme of a beautifull young
man , compassed about with a resplē-
dant light , kneeling on his knes , with
great reuerence and submission , be-
gan his message in maner following ,
saying : *Haile full of grace , our Lord is
with thee , blesed art thou amongst women .*

5. Mary therfore hearing this mes-
sage , was abashed and troubled at
the wordes of the Angell , musing
what new manner of saluation this
should be . She was not troubled at
the sight of the Angell (for she was
visually accustomed to conuerse with
Angells) but at this his strange and
vnwonted manner of salutation , not
accustomed at other tymes to salute

her so; Wherin seeing her selfe to be
prayed in three such excellēt degrees
and titles of honor, that right hum-
ble Lady, could not choose but be
somewhat troubled, and chiefly for
that (as the of her humility iudged)
she found not in her selfe any foun-
dation of such titles and greatness,
as he gaue vnto her. For first she
was there commended to be full of
grace. Secondly, that our Lord was
with her. Thirdly, that she was most
B. aboue all other women. And Be-
cause the perfect hūble, never heare
their owne prayses without some
trouble and apalement, therefore was
she abashed with a modest shame-
fastnes & vertuous bashfullnes: those
that are perfectly meeke hauing al-
wayes this property, never to reward
their own vertues, but wholy to fixe
their eyes vpon their imperfections
and their vices.

6. Now according to the ghospell,
the Angell of God behoulding her
countenance, & perceiving the cause
of her holy abashement, spake vnto

her

her very thoughts, and (calling her by her Name familiarly) sayd vnto her. *Fear not Mary, for thou hast found grace with God, not only for thy selfe, but moreouer thou alone hast found & recouered that grace, which being lost by the finne of mans first paréts, hitherto no Creature but thy selfe could euer find, for beþould thou shalt conceaue in thy wombe, and shal beare a Sonne, and thou shalt call his name Iesus, for he shall sauе his people from their sinnes.*

7. The Angell hauing quieted her holy amazement, and set forth vnto her the conditions and worthines of this noble child, then made the answere, nether confessing nor denying his former prayses; but willing to be further certified of that which she feared most (which was the touch and staine of her vnspotted chastity) she demaunded of him the manner of her conceauing, saying: *How shall this be done, because I know not man?* By which wordes she gaue manifestly to vnderstand, her determination and

vow, to keep for euer her virginall purity, wherto she was so entirely affected, that she made a doubt, with the losse thereof, to consent to be the Mother of the Sonne of God.

8. To this chaste demand of the immaculate Virgin, the Angell made answere saying: The holy Ghost shal come vpon thee, who after a most ineffable manner shall ouer shadow thee, through whose most excellent vertue thou shalt conceate, sauing the treasure of thy virginity: and therefore also, that which of thee shall be borne holy, shalbe called the Son of God. And behould Elizabeth thy cosen, she also hath conceane
d a sonne in her old age, because there shall not be impo'sible with God any word.

9. Now behould how all the holy and most B. Trinity is there, expe-
cting the answere and consent of this their beloued Daughter, delectably behoulding the comely grace of her maydenly countenance, her mode-
sty, grauity, and prudent answeres. Weigh also with what reuerence and submission the Angell Gabriell stan-

deth

deth enclined before her, expecting
that desired answere, wheron depen-
ded so great glory vnto Almighty
God, and so great health vnto the
whole world.

10. The B. Virgin { betwixt joy
and feare} paused a while sadly with
great humility, deliberating on the
matter, void of all vaine glory, notwithstanding
the excellent prayses
which before he had giuen vnto her,
the like whereof was never giuen to
any before, for the whole ascribed
it to the grace of God. At the last,
hauing maturely considered the worts
of the Angell, she humblye signed
her selfe into the hands of God, gi-
ving her cosent in maner following.
She set her downe vpon her knees,
with great humility and devotion
{ Gabriell likewise kneeling by her}
lifting vp her eyes and hands to hea-
uen, and (full of faith, and of a high
conceit of the omnipotency of God
who had power to make her a Mo-
ther, and to keep her a mayde) sa-
yed in this manner : Behold the hand

maid of my Lord , be it done to me according to thy word.

11. Presently therefore, as soone as she had yielded her consent, the Sonne of the eternall Father, without delay, entred into her chaste and immaculate wombe, where by the Almighty power and operation of the holy Ghost, of true flesh and bloud taken of her vnspotted body, he became a perfect man; & so was both perfect God, and perfect man in the same person, as perfect in knowledge, wisedome, grace and sanctity, as he euer was, or is at this present.

12. The mystery of the Incarnation being accomplished, the Angell Gabriell kneeling downe before our Lady, & dutifullly adoring her, humbly tooke his leaue; and so disappearing, most speedily returned vp to heauen againe, relating to the whole celestial Court, the happy accomplishment of his message, and of all that which had passed heere on earth. And then was there made a new & ioyfull feast, full of vnspeakeable

mirth

mirth and iubilation , and such as
neuer was heard of in heauen before.

13. Here now is the devout soule
to consider, the vnspeakeable digni-
ty and solemnity of this day, the like
whereof was never heard of before
For this day, God the Father celebra-
ted and solemnized a nuptiall feast,
espousing vnto him the nature of
man , which he vnseparably vnted
vnto his diuinity. This day is a great
solemnity of God the Sonne, and his
birth day in his Mothers wombe,
wherin he was made our naturall
brother, with desire to take into his
bowells all mankind as his beloued
kinsmen. This day is also a great so-
lemnity of the holy Ghost, to whom
this wonderfull worke (so ful of bo-
nity and loue) is ascribed: wherein
he fully satisfied his owne desire, ha-
ving effectuated, as it seemed, the
supremest worke of loue that possibly
he could.

13. This day was likewise a great
feast of iubilation to all the B . An-
gels, for this day was begun the re-

ration of the ruines made by those of their company which had revolted and fallen from them by the sinne of Lucifer. This day is a principall feast and solemnity to all mankind, who on this day was so greatly honoured, so highly exalted, as to haue his nature inseparably united to the person of God: and therefore this day ought euer to be had in minde, and to be most solemnly celebrated both of man and woman, who as S. Leo saith, being now made consorts of the diuine nature and kinsfolks of so great a king, ought so to liue as becometh that dignity, not cōmitting any thing that might be contrary to this nobility. This day was likewise a day of iubilation to the Fathers in Limbo, whose cries and clamours of so long continuance (Send forth thy Limbe &c. Dein domine yeeheauens &c. O that thou wouldest burst asunder the heauens and descend &c. Lord bow downe the heauens and descend &c. Lord shew unto vs thy countenance and we shall be safe, with infinit others of like sort)

were

were this day heard , and accomplitshed to their vnspeakeable comforte.

DOCUMENTS FOR VS.

1. **T**he Angell Gabriell, albeit he knew, that as touching his nature , he was much more noble then man, and that by this embassage he should becom inferior vnto him , and adore him , yet seeing this to be the will of God he promptly and cheerfully performed his function : so we in thinges appertayning to the seruice of God , ought not to seeke our owne honor or commodity , but only that which maketh most for the glory of God , and good of loules.

2. The Angell found not the B. Virgin in any open or publique place, but at home shut vp in her chamber : even so if we will make our selues worthy of diuine visitations, and desire to be made partakers of celestiall secrets , let vs be recollected within our selues , and withdraw our

selues from ouermuch conuerstation
of the world.

3. From the collectednes & silēce
of the B. Virgin, let women learne
to containe themselues at home, and
to inclose themselues in such places,
where they may be found of Angells
alone. Let them learne to feare con-
ference with men, and to be troubled
at their praises. Let them learne first
to weigh and examen such thinges as
are proposed vnto them, before they
anwer. Lastly, let thē learne to heare
much, and to answere little.

4. Our blessed Lady so highly prysed
her virginity, that she made a doubt,
with the losse thereof, to consent to
be the Mother of the Sonne of God,
to teach all persons, (especially re-
ligious) how highly they ought to
pryse so pretious a treasure.

5. The wordes which the B. Vir-
gin spake when she gaue her consent,
to be the Mo her of Almighty God
were, Behould &c. The word Behould,
declared the ardent desire she had, of
the happy performance of this holy

mystery

mystery.

6. The handmayd of our Lord. Her woderfull humility, who being made the Mother of God , calleth her selfe, his humble handmaid.

7. Be it vnto me according to thy word
Her promptitude and entire resigna-
tion of her selfe into the handes of
God , to dispose of her soule & body
as it pleased him. Endeour to acquire
these holy vertues , if thou desire to
be his sonne.

Other more profound Considerations,
concerning the parts, and acts
of this holy mystery,

C H A P . X.

1. F OR the better vnderstan-
ding of this holy mystery ,
the first consideration in the
act of the Incarnation shall
be , that God the holy Ghost excited
the naturall vertue of the Virgin Ma-
ry to conceaue ; to the end that Iesus
Christ might be borne: who (as tou-
ching his humanity) hauing no other

father

father but God, the gaue, and admis-
tred the holy & immaculate matter
whereof to forme a body, opera-
ting actually in thac which is the of-
fice of a mother in the immediat co-
ceptiō of her Sonne, that so the might
truely be the Mother of God.

2. The second, that the formation
of this body was made in an instant,
without any interposition, or space
of tyme, and had all the corporall or-
gans, most perfectly and entirely, al-
though it were then in quantity ex-
ceeding little. Which ought to make
vs to admire so much the more, the
wonderfull humility of the diuine
word, reducing it selfe to such a
littlenes; being of it selfe more im-
mense, then all immensity.

3. The third, that it had all the na-
turall perfectiōs that possibly a body
could haue, in cōplexion, temperatur
of humours, & perfect proportiō of
all the members: so that there being
no defect in the matter, nor in the
agent causes, the whole perfection
of a humane body was to be in him.

4. The

4. The fourth, that in this body was created and infused a soule, having all the naturall excellencies of a creationable soule, and in the same instant was made a perfect man. Where ponder a little the new thoughts and experiences, which Jesus Christ now had, as he was true God and true man, and those of his Mother, seeing her selfe to be made true Mother of Almighty God.

5. The fifth, the coniunction being thus made, of the soule with the body, at the same instant, God receaneed all this humanity into himselfe, and that by such an ineffab'le manner, as no tongue of man or Angell is able to explicate, making God man, and man God: not by a figure, similitude, or manner of speach, but simply, truly, and ready.

6. The sixth, that presently the perfection of reason was imparted vnto this soule, and it endued with grace and all Supernaturall guiftes, even beatitude it selfe, presently seeing Almighty God face to face, choyng

him

him with a most extreme, and most happy loue. Yea, from that very instant, he beheld in God, all things past, present and to come. From that very instant he saw and beheld, all the miseries of mankind. Knew and for-saw, all that which he was to doe, and all the paines & torments which he was to suffer for vs in his bitter passion. Finally from that very instant, with great desire and affection he perfectly complied, and fully consented to all that which he contemplated.

7. But because no man is able to declare all the innumerable maruellis, which were wrought in the wombe of the glorious Virgin, by this ineffable mystery, of the Incarnation of the Sonne of God, let the soule make enquiry thereof by deuout meditation, and my pen shall so cease and passe ouer what cannot be vttered, vnder silence, and begin to speake of the effects which followed in the worthy Mother.

8. First, the hart of this B. Lady,

being

being wholy enflamed with the fire
of the holy Ghost, and more wonder-
fully burning in the loue of God thē
euer before , perceauing sensibly that
she had conceaued, and that the only
Sonne of the highest, had humanized
himselfe within her wombe , she
kneeld heere downe , giuing most
hartly thankes vnto God for that most
singular guift, inuiting the Angells,
heauen , earth , and all creatures , to
render thankes togeather with her :
humbly beseeching him , that he
would gine her his holy grace , and
so direct and teach her , that she
might exactly performe all that
which was to be accōplished about
his Sonne.

9. The second , an exceeding
great and vnspeakable ioy, as well in
body , as in soule , to see that her
prayer was so happily heard , and
that our Lord had so gratiouly ac-
complished her desire: which was ,
that the world might be saued , by
the Incarnation of Iesus Christ. With
all feeling the presence , and vnder-

standing

standing the songe of iubilation, and adoration of the Angelicall spirits, who made that little chamber a heauen, by meanes of their sweet and celestiall harmony.

10. The third, that in the very instant of the Incarnation, she had powred into her by the holy Ghost, the infusion and indowment of many most singular and divine graces, and those such, as she had never receaved before, yea the very comple-
ment and perfection of all graces, the which were such, as did vtterly ex-
tinguish in her, all occasion to inflame or nourish sinne.

11. The fourth, that she profound-
ly adored Iesus Christ, being in his
sacred wombe, praysing, and than-
king him for his grace: from thence
forth never remayning in any pla-
ce, nor changing from one vnto ano-
ther, but with singular reverence &
respect; no otherwise, then doth th-
deuout Priest, remouing or bearing
the B. Sacrament, never with-draw-
ing the eyes of her understanding fr̄

her

her holy Sonne, whom with a humilitie she bore in her holy wombe. She often spake vnto him, adressed her prayers vnto him, blessed him in all occasions, & carefully kept her selfe from committing ought which might offend him.

12. The fifth effect was, an extreme desire to see him borne into the world, for which she often sighed saying, Ah whē thal I see thee borne, my God, my Lord, and my blessed babe! Doubtles these nine monthes seemed vnto her, much longer then nine thousand yeares, by reason of the feruent delire which she had, to touch, behould, and embrace her celestiall babe.

13. The sixth, and last effect was, that which we reade of some other Saints. For if Saul, by the vunction of Samuel, was altered and changed into another man: if Moyles, by the conference and speach which he had with God, became all glistering in face, no doubt but in like manner the Mother Virgin now replenished with

Almighty God, breathed nothing forth of her visage, her eyes, and mouth, saue only Sanctity.

14. O happy Mary, with what inexplicable sweetnes was thy soule then made drunke ! How great a fire and flames of loue, were thē enkindled in thy hart, when into thy soule and body, a Lord of such maiesty was descended ! When he assumed fleshe of thy fleshe ! When his holy members (wherin the plenitude of the Divinity did inhabit corporally) were formed and made of thy sacred mebers ? if the soule of the ipouse, hearing only her Spouses voice, was wholly melted, how wast not thou wholly consumed in such flames of charity, feeling the being of thy spouſe in thy virginall wombe ? but the power of the highest ouer-shadowed thee, least thou shouldest haue been hurt, or quite absorpte in so great in ardour.

DOCUMENTS FOR VS.

1. O Vr Lady administered the ho-
ly and immaculate matter
whereof was formed the bo-
dy of Christ, in the mystery of the In-
carnation: Keep thy body and soule
cleane from sinne, and as oft as thou
reccauest, Christ will serue himselfe
of thee as of an immaculate matter,
whereof to concorperate himselfe
with thee.

2. Almighty God, taking in hand
that great worke of mans redemptio,
made himselfe as little as might be in
his Incarnation. Thou, if thou wilt
vndertake any great work in the ser-
vice of God, first make thy selfe as
little as possibly thou mayst by true
humility.

3. Christ from the very instant of
his Incarnation, foresaw all that
which he was to suffer for our redép-
tiō. If thou wilt suffer troubles cheer-
fully for the loue of God, learne to
foresee them longe before.

4. That which our B. Lady did when as she felte she had conceaued; that doe thou at such tyme as thou haft receaued.

5. In the Incarnation, many most singular graces were infused into the soule of our B. Lady, which she had not before. In the Communion some particular grace is infused into thee, which thou hadst not before.

6. Our Lady hauing conciuied, neuer remoued her selfe from one place to another without singular reuerence. Doe thou the like hauing receaued.

How our B. Lady went to visit, and salute her chosen Elizabeth.

CHAP. XI.

I. **T**H E proesse of the Incarnation of our Lord Iesus Christ being fully accomplished, the B. Mayden Mary had still in mind the wordes of the Angell concerning her chosen

S. Eli

S. Elizabeth, purposing with her selfe
to go to visit her, and togeather with
her to thanke Almighty God for the
singular benefit they had both recea-
ued, as also to present her seruice to
her beloued Cosen so bigge with
child : knowing full well, that by
her presence she might be greatly
comforted and assisted. O wonder-
ful example of profound humility !
Mary goeth to Elizabeth , Iesus to
Iohn, the Lord to his seruant, and the
Lady to hers ! she I say, who for her
excellent dignity, deserued to be visi-
ted, yea serued and honoured of the
world.

2. Therefore accompanied with
her holy Spouse, she taketh her way
from Nazareth, ascending the hilly
country of Iudea, contayning about
some two dayes iorney. And albeit
the way was long , and her selfe ten-
der & vnaccustomed to trauell, tar-
ried she not in respect thereof, but
went (as the Ghoſpell saith) with
speed, for she desired not to be ſeen
abroad ; nor was ſhe burthened by

the

Heigham, J.

the bearing of her B. Sonne, as com-
monly other women be, for Iesus
was not burthenosome to his B.
Mother.

3. Behould therefore how that
worthy Queene both of heauen and
earth, walketh all alone with her ho-
ly husband, not on horsbacke, nor
sitting warme couered in her coach,
but on foot: nor leadeth with her
many Knights and Barons, nor an
honorable traine of waiting maydes
and damselles, but instead of these
the whole Court of celestiall Spirits,
yea our Lord himselfe walketh with
her, with whome most amourously
all alonge that way she framed many
most sweet colloquies, hauing her
hart, firmly fixed and nailed to him
whome she bare so charily in her
most chaste wombe.

4. O my soule, if thou hadst liued
at that tyme, and hadst beeene so for-
tunate as to meeete the B. Virgin in
her way, & that it shoulde haue been
couled vnto thee, the same to be the
Mother of Almighty God, Lady of

Angells,

Angells, and Empresse and Queene both of heauen and earth, and God himselfe, the maker and gouernour of the whole world, in the forme of a little infant, to be inclosed within her wombe, with what astonishment and amazement of mind, with what exultation and high exclamation of voice, wouldest thou with S. Elizabeth haue pronounced her Blessed, and prostrat on the earth, with incredible sweetnes of soule, and with abundance of teates, wouldest thou haue followed and gone after her, kissing with thy lippes the very ground wheron she walked.

5. Now as soone as our Lady entered into Zacharies house, she saluted her cosin S. Elizabeth, saying: *All haile to you my deare Cosin Elizabeth:* which wordes were no sooner gratiouly breathed forth of our Ladies lippes, but they presently pierced euен to the bowells of her Cosin Elizabeth. Wherupon she exulting aboue measure, and enlightened by the light of the Holy Ghost, suddainly arose, and

runing vnto her , tenderly imbracing her, and sheding forth teares for very ioy , she cried out with a loud voice saying. *Blessed art thou among women, and blessed is the fruit of thy wombe; and whence is this to me, that the Moiber of my Lord doth come to me? For behould, as the voice of thy salutation sounded in mine eares, the infant in my wombe did leape for ioy.* Where we plainly see, the wonderfull vertue, that was in the wordes of our B. Lady, in that at once pronouncing them , the Holy Ghost was giuen vnto S. Elizabeth : for so abundantly was she replenished therewith , that through the meanes of her most singular merits , the same Holy Ghost flowed from her and replenished others .

6. Now imagine heere, how the sacred soule of this worthy Lady stood affected , hearing those excellēt praises which Elizabeth gaue her? O with what vnspeakable ioy and consolatiō was she replenished? How lowly, and how profoundly did she humble her selfe? And with how inflamed af-

fection

fection did the thanke her good God
for so singular a benefit ? Not able
therfore any lôger to reppresse her in-
ward exultations, at the last she gaue
the feruent flames of fire, which bur-
ned in her sacred breast, leauē to burst
forth , with most singular submis-
sion pronouncing that most heauenly
hymne , and saying : *My soule doth
magnify our Lord , and my spirit hath re-
joyced in God my Saviour.* And so mag-
nifying that Lord, which had so high-
ly magnified her , she ceased not , till
she had wholly ended that canticle of
praise and iubilation , in gratitude
to him.

7. The Câtitle of Magnificat being
now ended , this humble Lady sat
her downe at S. Elizabeths feet, but
she forthwith arising , and not suffe-
ring the same, tooke her courteously
vp, and after they sat them downe
togeather. Then our Lady asked of
Elizabeth, the order & manner of her
conceauing ; and she likewise of our
Lady the manner of hers. And thus
they ioyfully, and gladly related one

to another, the wonderfull goodnes
of Almighty God, praying and bles-
sing our Lord, of each others Con-
ception.

8. This done, S. Elizabeth besought
our Lady laying : My Lady , I hum-
bly beseech you , to be pleased to
take in good part such entertain-
ment as there is in my house and to
vouchsafe me so much fauour , as to
tarry and dwell with me vntill my
deliuery. Wherto the B. and humble
Virgin of her curtesy accorded , and
abode and remained with her , the
space of three monthes , yntill the
birth of the Baptist Where doubtles
she did not eate her bread in idlenes
but diligently seruing , and assisting
Elizabeth in all that she might , & that
humblly , reuerently , and most deuou-
tly as *Elizabeths* seruant , and as for-
getting that she was the elected Mo-
ther of Almighty God , and Queene
& Lady of all the world. Good Lord ,
what a most happy house and habi-
tation was that , what chambers , &
what beds , in which dwelled , and

con-

conuersed tegeather so worthy mo-
thers, with so noble sonnes , Mary &
Elizabeth , Iesus and Iohn , with those
two venerable ould men, Joseph , and
Zachary ! This surely was the most
bleffedest family of men, women, &
children , that euer was in the whole
world.

9. Now when Elizabeths tyme of
liyng downe was come, she was de-
liuered of a sonne , which in figne of
his singular holines, our Lady receau-
ued into her handes , and afterwards
dight and dressed him , as was fit &
belonging to a little child. And the
infant Iohn , as if he had vnderstood
who our Lady was, set his eye firmly
vpon her; and when she brought him
and presented him vnto his mother,
the little child still turned againe his
head & his face towardes her , as ha-
uing in her his whole contentment.
And she therupon smiling vpō him,
tenderly imbraced him , and louing-
ly kiffed him . O how bleffed , and
how worthy was this little babe! ne-
uer was there any child before him,

that had so worthy a bearer & nurse as he.

10. Afterwardes, vpon the eighth day, according as the law of God commanded, the child was Circumcised and was called *John*, wherupon presently, the mouth of *Zachary* (closed before for his incredulity) was opened, and he praising God prophesied, saying: *Blessed be our Lord God of Israel, because he hath visited, and wrought the redemption of his people:* And so in *Zacharies* house two noble Canticles, *Magnificat*, and *Benedictus*, were first composed. And our Lady standing at that time behind some curtaine (that she might not be seene of the men that came to Circumcision) listned attentiuely to the Canticle *Benedictus*, wherin mention was made of her B. Sonne, all which (as one that was most wise she secretly conferred in her hart.

11. Our B. Lady hauing now remained with her cosin Elizabeth about the space of three monthes, & hauing done such and so maruelous

things

thinges to her chosen at her first entrance, what abundance of grace shall we thinke the afterwards diffused to the whole family? For first the childe *Iohn* was cleansed from originall sinne, & moreouer filled and replenished with the Holy Ghost. *Elizabeth* his mother presently receaued the guift of prophecy. And *Zachary* his Father his speach wherewith to prayse Almighty God, yea the whole houshold was heaped with blesinges by meanes of her residence, whom ihc effectually exhorted to holy prayer, conuersation with God, and to the practise and exercise of sundry vertues by her owne example.

12. At the last when all these solemnities aforsaid were performed, our Lady tooke her leaue of *Elizabeth* and *Zachary*, and blessing and kissing the infant *Iohn*, returned home with her holy husband to her house in Nazareth. Where we are to ponder their great pouerty in this their returning, for they goe backe to a house where they shall find neither bread, nor

wine, nor other necessaries, nor mo-
ny, nor landes, nor other moueables:
and hauing all these three monthes,
dwelt with them that were rich and
plentifull, now, they returne againe
to their owne poore house, where
they are to earne their living with
their hands and labour. Haue ther-
fore compassion on them, and stirre
vp thy selfe to the loue of holy Po-
verty, by their so rare and singular
example.

DOCUME NTS FOR VS.

1. **O**ur Lady composed a Can-
ticle of prayse in gratitude
to God, & not to Elizabeth,
although she had praysed her: Tea-
ching vs by her example the manner
how we are to conuerse with worldly
men, when as they prayse vs: which
is, to alter the discourse, & to speake
vnto God, from whome proceed
those guifts of grace for which we
are praysed.

2. The B. Virgin, although she

were

were exalted to the top of all dignity, as to be made the Mother of God, yet did she humble her selfe, and serued her cosen Elizabeth, (though much inferiour to her) as she had been her mayd and seruant, that all may leare by her example, who are placed in any high degree, that in this they do a thing most worthy of honour, both before God and men, when they debase themselues to doe the workes of humility, which in the eyes of others doe not beseeeme them.

3. The B Virgin when she went to visit S. Elizabeth, made her iorney with great hast, but being there, remained in the house of her cosin three whole moths : to giue example to all women, to be much at home, and little abroad, in the sight of men and open streetes.

4. In this visitation we haue example by our B. Lady, that it is both lawfull, and sometimes expedient for devout persons, as well men as women, to visit one another for edi-

tication and spirituall recreation , so
that it be vpon necessary occasion,&
other good and conuenient endes :
Likewise that the guiftes of grace ,
may be reuealed to others , so that
it be not done for our owne vaine
glory, but for the greater glory of
Almighty God.

5. The most holy Virgin, as often
as we read that she spake vnto men,
did alwaies very briefly finish her
speach , but speaking to God , she
prolonged and dilated her discourse,
as is manifest in this Canticle of her
Magnificat : which giueth vs suffici-
ently to vnderstand, with what zeale,
feruour , and continuation she com-
ported her selfe in holy prayer. Doe
thou learne by her example, to shune
superfluity of wordes with men , but
with God , to dilate and greatly ex-
tend thy hart at large.

Hom.

How Ioseph thought , to put away
our B. Lady. And of the reuelation
made vnto him of her
immaculate Chastity.

Matb. 1. 19.

CHAP. XII.

I. **A**fter that the glorious Virgin Mary was returned home from Zacharies house, & her B. Babe Jesus, dayly growing greater and greater in his Mothers wombe , at the last her spouse perceauing the same, and casting his eye vpon her, not once but often , was greatly sorry & troubled in mind , and as in a deep perplexity , knew not in the world what he were best to do. For on the one side , he saw her life so pefectly holy , without all token or signe of sinne, either in word or deed, that he durst not accuse her : & on the other side, he knew not how she could pot-

sibly conceaue without the knowledge
of a man : wherefore he thought it
best priuily to forsake and leaue her.

2. Verily it may be rightly sayd of
him , that which in the gospell , to
his perpetuall prayle is spoke of him,
to wit, that he was a iust man:which
is most apparant in this deed of pie-
ty ; For wheras we see that the adul-
tery of the wife, is a iust occasion, both
of reproach and impatience vnto the
husband, notwithstanding vertuously
he tempered himselfe , and mereley
ouercome with pitty & mercy , gaue
her not so much as one opprobrious
word , nor made his complaint to
any of his frindes; neither openly ac-
cusing her , nor yet presently seeking
to be reuenged of her , but patiently
suffering that seeming wronge, chose
rather to impose all the penalty vpon
himselfe , yea , to exile himselfe out
of his native country, and to wander
all alone vp and downe the world,
then to procure the Virgin any dis-
grace.

3. O good Ioseph , what feare is

this ?

this? What the cause of thy suspition?
O if thou knewest what he is , of
whose vndestained chastity thou art
in doubt , he being the Queene of
Angells , yea farre more purer then
the Starres of heauen , and the An-
gells themselues : as also who he is
who is conceaued in her wombe , to
wit , the Sauiour promised from the
beginning of the world , and of all na-
tions , to greatly expected and desi-
red : if (I say) thou knewest this , how
farre wouldest thou be from euer
thinking or resoluing to dismisse her ?
Yea thou wouldest repute thy selfe
altogeahter vnworthy , to take her to
wife , and wouldest suppose thy selfe
a thousand tymes blessed , if it might
be lawfull for thee but to serue her ,
to speake to her , or to enter before
her presence .

4. Consider heere in what a pitti-
full trace the hart of our B. Lady was ,
& what a heauy grieve & sorrow it
was vnto her , to see her selfe at the
point of being abandoned , & to be-
hold her spouse so sad and pensiu ,

walking .

walking vp and downe , and euery where casting forth sighes and heauy sobbes ; doubtles we may well suppose , that our Lady was not in this case , without intollerable griefe and tribulation , to see her holy husband so much disquieted , who nevertheles patiently & humbly held her peace , choosing rather to be reputed as vicious , then to reueale , or make knowne that great Sacrament of our Lord , or to discouer ought of her selfe , which might redound , in the least degree to her owne commendation . In this case therefore , (wholy resigning & puting her honour into the handes of God) according to her custome , she had recourse vnto holy prayer , and flying vnto the father of mercy , besought him that he would send remedy in this case , and (if it were his holy pleasure) to take from her spouse this griefe and vexation , for whome she was a thouſad tymes more sorry , then carefull or follicitous for her selfe .

5. Hereupon our mercifull Lord,

who

who permitteth all thinges to fall out
for the best to such as vnfignedly
loue him , only pretending by this
tribulation the more to perfect these
two so noble Saintes , presently sent
his holy Angell (peraduenture Ga-
briell) who appeared to Ioseph in
his sleep, willing him, that he shoulde
not feare to take vnto him Mary his
wife , for that which was conceaued
in her , was of the Holy Ghost ; all
which , with much more , was reuealed
vnto him with so great illumin-
ation , that forthwith he yeilded
humble beleefe vnto the same. Whe-
refore after this diuine reuelation ,
Ioseph no sooner arose from sleep,
but he presently ranne to our B. La-
dy , whome he found deuoutly kneel-
ling at her prayers ; declaring vnto
her the apparition of Gods holy An-
gell made vnto him , togeather with
the charge & commandement which
he had giuen him of her ; ; meekely
beseeching her , that she would no
longer conceale from him , that great
Sacrament of her Conception .

6. Then our B. Lady iudging it
meet to acquaint him therewith, per-
ceauing it to be the pleasure of Al-
mighty God , & the tyme to be now
come wherin she might speake , re-
uealed vnto him all the processe and
order thereof , and what had passed
betwxit the Angell Gabriell and her
in the Annunciation ; as also the sa-
lutation and wordes which S. Eliza-
beth vsed vnto her , when she went
to visite he. Whereat S. Ioseph ama-
zed , and admiring the wonderfull
workes of Almighty God (wholy
ashamed and confounded for the si-
nister conceit which she had admit-
ted) fell on his knees before her , and
with teares trickling from his chee-
kes , asked a thousand tymes forgi-
giuenes of her , saying vnto her with
the like spirit of humility , as S. Peter
did vnto our Lord , *Gos forth from me*
(O Lady) because I am a fynn:full man.
And with the B. Baptist , confessing
that he was not worthy to loose the
latchet of her shooes : and with S. Eli-
zabeth saying , whence is this that the

Mother

Mother of my Lord should be recommended vnto me ?

7. To all this , our B Lady of her humility & mildnes made no manner of answere , but replenisned with much internall ioy , she rendred thankes vnto Almighty God , who had so spedily heaid her prayes , and giue vnto her spoule such perfect apeasement : whose grieve and sorrow she lamented so much the more , by how mnch she loued him the more entirly . For albeit (as touching the vse and act of matrimony) she neuer knew him , yet as touching the loue , and reuerence betweene man and wife , there was neuer wife in the whole world , that bare such a louing hart vnto her husband , as she bare vnto him .

8. From this time forward , Ioseph continued euer afterwardes with our Lady , and that in such chast and holy loue , and with such diligence and reuerence seruing and attending her , as cannot be expressed . Where is offered vnto vs to consider , the great

sanctity

sanctity of this glorious Patriarch, the which we ought to measure according to the office for the which Almighty God had chosen him , to wit, to be the husband of the Virgin, and the Foster-father of his eternall Sonne, which are two most great & excellēt dignities. In respect whereof it is to be belieued , that Almighty God gaue vnto this our new earthly Angell, a purity and most Angelicall chastity , to the end that he should treate the Virgin according to her purity and most singular merit / in comparison of whome , the Starres of heauen are but darknes and obscurity.) And thus dwell and liue to-geather in mutuall loue , those two Seraphins of the earth , surpassing in purity those of heauen , employing the greatest parte of their tyme in great deuotion , and in the recitall & meditation of this holy Mystery , with infinite benedictions , prayses, and thanksgiuing , worshiping and adoring the diuine Maiesty .

9. Now ought the devout soule

seriously

seriously to ponder in this place, how our Lord and Saviour Iesus, abideth fast shat vp, and inclosed in his mothers wombe, the space and terme of nine whole monthes, according to the order of other infants, patiently attending the tyme of his nativity, without omitting so much as a day. Blessed Lord, how much ought we to prayse him, and to haue compassion on him, sith for our sakes a God of such Maiesty, vouchsafed to encline to so great humility, as to lye so long streighned and impriso ned in so narrow a place, where he was not able so much as to moue himselfe from one side to another, nor to seen, or to heare, nor to smell, nor to tast any thing. Of all which, albeit other babes vnborne haue no feeling (because they haue not the vse of reason) yet this most B. Babe hauing the most perfect vse thereof, had a feeling of it: for which only benefit of so long inclusio as we can neuer worthily & sufficiently thanke him, so ought we greatly to loue &

affect

affect this vertue of humility in our
B. Lord, which if we would seriously
consider , we should never be lifted
vp to such hawtines, pride, and esti-
mation of our selues. Which vertue,
the Lord of all vertues of his tender
mercy graunt vnto vs, Amen.

DOCUMENTS FOR VS.

1. If Ioseph would forsake our
Ladies company / she being a
creature of such singular holiness / because of some little shew, or
appearance of sinne ; how much more
ought we to abandon all company ,
wherein there is euident signes and
danger thereof ?

2. If Ioseph for so great an iniury ,
as he iudged Adultery to be , would
take no greater reuenge , but only to
dismisse his wife and so to leaue her :
thinke how implacable and cruell
thou art , who for euery little iniury ,
doest seeke a thousand greater re-
ueniges .

3. If God permitted, that his holy

and

& most immaculate mother, shoud
be suspected of such an infamous
sinne : torment not thy selfe how ho-
ly soever thou be, if sometymes thou
be blamed or censured falsly.

4. In our Lord Iesus Christ, thou
heere haſt example of ſilence, ſoli-
tude, and austerity ; in his holy mo-
ther, of meeknes and patience in ad-
uerſity, and in her husband S. Iofeph,
of charitable iudgment, againſt fo-
daine rafhnes and remerity.

Of the glorious Natiuitie of our Lord
Iesus Christ in the City of Be-
theleem. *Luc. 2. 1.*

CHAP. XIII.

TH E tearme of nine mo-
thes from the Conception
of our Redeemer Iesus
Christ drawing to an end,
Augustus Cesar Emperour of Rome
ſent forth an Imperiall Edict, that
the whole world (then ſubiect vnto
him)

him I should be declared and described, to the end, that he might know the number of regions, cities, and inhabitants, that then were tributary, and subiect vnto him. For this effect he ordained, that all men whersoeuer they inhabited, should repaire to the place where they were borne: wherefore Ioseph (being of the linage of Dauid) whose city was Bethelēm) knowing that the tyme of his holy Spouses deliuerie was now at hand, would not leaue her behind, but lead her a longe with him from Nazareth to Bethelēm (about some fourc dayes iorney) there to be numbred amongst other people, as a vastall and subiect to the Emperour: And so leading with them an Ox and an Aſſe, the Aſſe to beare the Virgin great with child, and the Ox to ſell to pay the expences of their voyage, they trauelled all that long way togeather, like two poore and needy people, hauing no other worldly goods, but thofe two beaſtes.

2. This Imperiall Edict, which

forced

forced the holy Virgin to issue forth
of her house, and to goe to Bethleem,
was very painfull and grieuous vnto
her, by reason of the great solicitude
she had of her delivery, which caused
her to feare that her tender Sonne
should suffer thereby, if peradventure
either by the way, or in any other in-
commodious place, the houre of her
trauell should surprise her: maruel-
ling much, that the diuine prouidence
had permitted such an occasion, and
therefore very affectionatly recom-
mended themselues and their voyage
to his disposition.

3. Now when after some foure
dayes iorney they came to Bethleem,
there was so great a concourse of
people vpō that occasiō, that neither
for loue, nor yet for money, could
they get any lodging, euery one de-
spising them and shuting their dores
against them, because of their appa-
rent pouerty. Where take compas-
sion of that blessed Lady, how she so
young & of so tender age as fifteene
yeares, being great with child, and

neere

accere vnto the tyme of her deliuerie, vndertaketh that long & weary iourney of fifty miles, in so great pouerty, and with so simple and slender prouision. And how at the last, being come to the Citty where she hoped to rest her after her trauell, wet and pierced with cold and raine, and asking harbour in diuers places amōgst vnkind people, all deny her entertainment. Wherupon for pure necesitie, they were at last compelled to take for a lodging, a sorry shelter or stable betwixt two houses, in maner of a lodge, which was couered ouer head, for men to stand vnder out of the rayne: and serued also for a stable for country people who came to the market, to set in their beastes: In this place they were cōstrayned to abide, all the whyle they remayned in Beetheleem: where Ioseph, who was a Carpenter, forthwith made a litle enclosure for themselves, and a racke or manger for their beastes.

4. Now being in this sorry lodge or stable, the sacred Virgin Mary

sayth vnto her husband Ioseph : My deare spouse , this night the full tyme of nine monthes is expired , wherefore we shal now soone see this heauely child & sonne of the highest , which we so greatly haue desired & expected. Blessed Lord, with what internall ioy was then the hart of this holy man touched ! Whercupon he made in the best maner that he could , a bed of straw or hay vpon the ground , to the end that this glorious Mother might more comodiously draw her selfe neare vnto those dumbe beastes , that with the heate of their bodies they might warme her child , the weather being so sharp and rigorous as it was. Which done he went aside into some little corner , of that lodge , partly out of a modest and virginall shame , nor to see that holy Mothes of Almighty God , being in the act of bringing forth that diuine babe : and partly for that he iudged himselfe as most vnworthy , to be present at so maruellous a mystery .

s. Thus passing that night with-

out any whit of sleep, behould them both in prayer vpon their knees, & especially ponder that prayer of the B. Virgin, which thou mayest beleue to haue been the most cleuated pray-er that euer pure creature did make on earth: who thus wholy absorpte in very high contemplation, and the time of this immaculate & most sa-cred deliuery being arriued, vpon the Sonday night, in the dead and silent part thereof, she in counterchange of grieves, which other women feele in the like occasion, feeling a strange & ineffable solace, mixed with most singular ioy and diuine consolation, behould the Sonne of the eternall Father, instantly issaing forth of his mothers wombe, without any paine or grieve vnto her, and admonished her of his birth; whereupon, the B. Mother hearing the voice of her little Sonne, and feeling her blessed wombe to be discharged, looked and saw that high prince of heauen, lying naked vpon the hay before her feet, quaking, and inuering for

very

very cold, yea and not without eui-
dent perill, if he shoulde so left for
any tyme.

6. The Mother Virgin wholy amaz-
ed, stood as doutful what she shoulde
doe; for on the one side with a reue-
rentiall feare, she feared with her
mortall armes, to handle or touch
this heauenly pledge, the word eter-
nall become incarnate, at whose pre-
sence all the powers of heauen doe
shake & tremble: on the other side,
she felte within her Motherly loue fer-
vently pricking her forward. At the
last, loue and compassion ouercame
her; wherfore not able any longer to
suffer that tender child to lye thus
quiuering on the ground, falling
vpon her knees, adoring his God-
head, and kissing his feet, she en-
clincheth her selfe, and taketh vp be-
twixt her virginall hands, that most
incomparable treasure both of hea-
uen and earth, and sweetly kissing
him, laid him in her lap, and with
her sacred breast, fild from heauen
she began to wash, and to bath him

with her virgins milke : which done, she wrapped him in the kercher of her head, and laid him downe in the manger to sleep . And the two silly beasts, the Ox and the Ass, bowing their knaess , laid their mouthes and noses to the manger, breathing vpon him through their nostrells , as if they knewe by the instinct of nature, that the child so poorely clad, stood in need to be warmed in so cold a weather .

7. Behould next how his most B. Mother rendreth thanks vnto him & to his Almighty Father , saying first to his Father: My Lord and beauenly Father, I humbly thanke thee , that thou hast ginen vnto me , and made me Mother of thyne only Sonne . I likewise adore and thanke thee, Gods eternall Sonne and myne: with these or the like wordes did she sweetly salute him, and speake vnto him, being right well assured, that he vnderstood her, there offering her selfe vnto him to employ in his seruice , her body , soule, and all her forces. Holy Ioseph

likewise,

likewise , with semblable assurance
(peraduenture called or beckned vnto by the B. Virgin) approacheth , &
also adoreth him , and being giuen
vnto him by his Mother , he most de-
uoutly kissteth him : and taking the
saddle of the Ass , made therof a
pillow or sorry cushion for our Lady
to set on . In this simple manner ,
sate that most worthy Lady of all the
world , neere vnto the manger , ha-
ving euermore her louely eye and
affection , wholy fixed on her B babe :
on whome let vs humbly beseech Al-
mighty God , through the merites
of his most holy and blessed birth ,
that we may euer haue our harts fi-
xed . Amen .

DOCUMENTS FOR VS.

- I. O Vr Lord would be born
such a tyme , as the
was described and
to shew that he it was , who
describe the whole world ,

toll the good in the booke of life.
Pray that when the generall descrip-
tion shal be made thou mast be writ-
ten in that booke.

2. An Inne , or Hostery, is such a
place where commonly all disorders
are committed, and all sorts of guests
are receaued. Pray that thy soule be-
come not such a place , for therin
Christ can find no lodging.

3. The diuine prouidence so dis-
posed, that his only Sonne shoud
enter into the world, begging from
dore to dore , & none at all to take
compassion on him. Animate thy
selue with this example, if in thy wâts
none will take any pitty on thee.

4. Christ would be borne in the
depth of winter, to denote the cold-
nes, & the frozenes which he found
at his coming in the harts of men .
Nurish him in the vertue of this his co-
lde, to heate and enflame thy fro-
zen hart in his holy loue.

5. Christ was borne of Mary, the
perfect meeknes & patience:
not squemish , neither

of the loathsome stable, nor of the beastes, nor of the hay & straw, nor of any other base & noysome matter which might offend them.

Of the ioy of the Angels at the birth of Christ. And of the newes which they announced vnto the Shepheards. Luc. 2.8.

CHAP. XIII.

I. **H**Aving done our deuotio
at the Maunger, let vs
next open our eares to
the melody of Angels,
who seeing men to remaine dumbe
for so singular a benefit, all of that ce-
lestial hierarchy behoulding the God
of glory to be made man, and to be
laid in a contéptible manger, as alha-
med to abide in heauen, their Crea-
tor lying in such abiect humility vpon
the earth, they let fall their winges,
& came into the world for to adorē
him. Then wouldest thou haue sayd,

heauen it selfe to haue beeene in that stable, and the manger to haue beeene much more sumptuous and glorious, then the very heauen. Which done they fortwith went to the shepheards who were there aboutes, within a myle of Bethelem, being but simple men, yet of good life & fearing God: who not only beleevued the future coming of the Messias (as all the godly Hebrewes did) but also had some particular inspiration and desire: who perhaps at the same instant that the Angels came to announce them this newes, were thinking & discoursing togeather of that holy mystery.

2. Being therefore in this discourse, one of the Angells (peraduenture Gabriel) with a great splendor sodainly appeared vnto them, telling them of the Nativitie of our Lord, of the place of his birth, and of the maner they should find him laid in the manger. Then incontinently there appeared vnto them, a great multitude of Angells with this other Angel, who al began to sing, and to

fill the whole ayre with the echo of their celestiall song , saying. Glory in the highest to God, and in earth peace to men of good will ; and so with this canticle of ioy & iubilation they soared vp againe to heauen , recounting to the other Hierarchies , this ioyfull newes of their Lordes Natiuity .

3. Hereupon all the court of heaven most ioyfull & glad , much more then either tongue can tell , or hart imagine , exhibiting humble thankes to God the Father , came all in order as many as were there , to behould the louely face of their new borne Lord , and to doe homage vnto him , and to his B. Mother the Virgin Mary ; for which amongst them understanding this newes , remayned in heauen , and came not to visite his Lord lying so hūbly vpon the earth . To which purpose the Apostle saith . When the eternall Father brought his first begotten Sonne into the world , he commanded that all his Angells should adore him . Heb. 1. 13. & 1. 14. 1. 15.

4. The Angells were no sooner

departed, but that the holy Shepheards fully persuaded by their heauenly discourse, and greatly conforther, resolute to goe, and see that which had beene announced vnto them. Wherefore they went with speed, & at the last arriued at the place, conducted thither by an extierior light; Or els perhaps (which is very probable) sundry Resplendant rayes issuing forth of this little lodging, made remonstrance vnto them; Or as others will, they arriued in Bethelcm, & enquired where they might find a little child, which in the same night was borne in a stable, & laid in a maunger, for that the Angells of heauen had fully assured them that he was that great Messias and Prophēt, promised by God vnto the people of Israell, which gaue great astonishment to a number of people.

¶. Entered that they were into the stable, we ar to belieue that there did result from the face of the most Babē, such a light & splendor, as pierced their understandings, and dis-

couered

couered vnto them by a liuely faith : how he whom there they beheld, was God & mā, the Sauiour of the world, and the Messias which was promised in the law : and with this light inflamed in his loue , with great and profound reverence, prostrating themselves vpon the ground , they adored him as their God, as their maker and soueraigne Lord : admiring the pouerity of this new borne King , to whome a common stable was his court , a maunger his throne , his tapestry hangings, a rack of hay, and Mary and Ioseph , his troupe of attendants.

6. The Sheepheards thus entring by night into the stable, in so extraordinary an houre , no doubt but good Ioseph was surprised with great admiration , especially hearing men of such simplicity and sincerity , relate such wonderfull thinges of the apparition & speach of the Angells vnto them ; But in particular the B. V. was touched with an interior ioy, so exceeding great as cannot be ex-

pressed, to see the glory, renoune, & name of her Sonne, to be celebrated and dilated abroad in the world, by such vndoubted testimonies as men and Angells, with great admiration houlding vp her handes to heauen, all the while they tolde these tydinges, diligently conseruynge in her hart, all whatsocuer they said vnto her of her B. Sonne.

7. Ponder next and thinke how great desire these holy shepheards had, to bring thither with them their lodges & cabins, either to serue them (as being much better coursed then theirs) or else to dwel, as perpetuall neighbours neere vnto them, if those two lightes of the world, the Mother and the Sonne, would haue permitted the. But perceauing their pleasures to be otherwise, they returned to their flockes, greatly rejoicing and blessing God, anouncing to euery one this maruellous newes, which rauished the hartes of all that heard it. O holy shepheards how blessed were you, to whome so

great

great a good, & so great a grace was
graunted of God !

8. To conclude, let the devout
soule heere consider, how great the
feast and solemnity is of this blessed
day. For this day Christ is borne, and
so it is the true birth-day of the eter-
nall King . This day a Sonne is giuen
vs , and a child is borne vnto vs .
This day the Sunne of Iustice which
was couered with a cloud , shined
clearely vnto vs . This day the holy
Ghost, the head of the Church, issued
forth of his bed-chamber. This day
that most beautifull forme amongst
the Sonnes of men, doth discouer his
contenance. This day was composed
that Angelical hymanc (*Gloria in excel-
sis*) and peace announced vnto men.
This day first appeared the gentlenes
and benignity of God our Sauiour
amongst vs . This day was Almighty
God adored , in the similitude of sin-
full flesh. This day those two stupen-
dious miracles happened, which farre
surpasse all vnderstanding, nor can be
apprehended but only by faith , to

wit ,

wit, God to be borne, & a Virgin to bear and be deliuered of a child.

9. Finally , this day a multitude of other miracles shined in the world ; for in the City of Rome, a pleasant and ample fountaine of oyle sprunge forth of the earth , and flowed a-broad with a most abundant and copious stremme. And an admirable and golden circle was seene ouer all the world about the Sunne . And againe in Rome , a goulden statua which Romulus had placed in his pallace (whereof it was prophesied , that it should neuer fall , till a Virgin bare) this day fortwith as Christ was borne, fell downe to the ground. Pray we that all creatures may adore and praise him, and euermore blesse him for this benefit Amen .

DOCUMENTS FOR VS.

10. **T**He Angells appeared vnto the Shepheards , being but simple me, because they were of good life, and feared God. Be thou

simple,

simple, of good life , and feare God ,
for such as these the holy Angells do
gladly visit.

2. The signes which the Angell
gauē vnto the Shepheards , to find
our Sauuiour newly borne, were, in-
fancy, swadling clouths , and a man-
ger. To shew that the signs to know
whē Christ is spiritually borne with-
in our soules ; are, innocency of life
like to an infant , silence in tongue,
pouerty in apparell , and humility in
choosing to our selmes , that which
is most vile and contemptible vpon
the earth.

3. The Shepheards going to see
Christ , went with speed . First of a
vehement ioy and desire to see Christ
newly borne. Next that they might
the sooner returnē vnto their flocke.
Which sheweth their deuotion and
solicitude in seeking him : for none
deserue to find Christ , who seeke
him slothfully .

4. The Shepheards , though they saw
the pouerty of the new borne babe,
yet doubt not to adore him for their

God .

God. Euen so we , though we see Christ in the B. Sacrament , vnder the poore accidents of bread & wi- ne, yet let vs not doubt to adore him for our Lord.

5. The Virgin diligently conserued in her hart , whatsoeuer the Shepheards tould her concerning her Sonne . Do thou diligently conserue in thyne, that which the Shepheards of thy soule shall tel thee, concerning thy Sauiour, and thy saluation.

*Of the painefull Circumcision of our
Lord and Sauiour. And of the
imposition of the Name
of Iesuſ. Lyc. 2. 21.*

CHAP. XV.

I. **V** PON the eight day af-
ter the B. Child was bor-
ne, his Father and Mo-
ther determined to cir-
cumcise him according to the pre-
scription, and commandment of the

law.

law. Wherefore his B Mother arising
in the morning whilst her tender
babe lay yet a sleep , looketh forth
some little pieces of soft linnen, wher-
with to wipe away the bloud , and
to bind vpon the wound which he
was that day to receame in his B . bo-
dy : and hauing likewise prepared
some salue or plaister to apply to the
wound, with all thinges belonging
to the Circumcision , the tooke vp
her B . child , and all sad and sighing,
said vnto him : Come my sweet and
tender Babe , come my dearling to
thy Mother , whose hart is filled and
seised with sorrow , to consider the
paine and dolour which thou art to
endure this day . Ah my sweet and
onely Sonne , why dost thou make
such hast ? Why wilt thou not tarry
vntil that after some more yeares ,
thou hast some more store of bloud
to offer, and more force to vndertake
such labours for vs ? Woe is me, how
shall I thy deare Mother, be euer able
to endure this sight ? What hart may
I haue to see thee sheeding of thy

bloud,

blood, and to behould issuing out of
thyne eies, those abundant streames
of teares ?

a. Forthwith holy Ioseph went to
call the ministers of the Temple, who
being come with other people, into
the place where the B. Child was
brought, the B. Virgin (as Saint Epi-
phanius affirmeth) began to vncloth
and open her Sonne, not without
abundance of teares which trickled
downe her motherly checkes ; And
hauing taken him , out of his cloaths
she gaue him into the handes of the
Priest, or Officer of this Sacrament :
which being done, in pitifull maner,
with such like wordes as these , she
besought him saying : My Lord, I har-
tily beseech you for the loue of
God , to deale fauorably and gently
with my child , & to cut off so little
of his most pretious fletch, as possibly
you may , and as may satisfy for the
accomplishment of the ceremony of
the Law of this our Lord, for as
much as he is exceeding tender and
delicate as you see . This verily we

may

may well and piously suppose our Lady to haue said, because according to some graue Writers , and of very worthy credit , the cut or gash which was made , was sometimes so great , that the children came to dy thereof.

3. This said , the tender-harted mother withdrew her selfe a little aside , for doutles she would not be far remoued from him , whom she loued so much but be at hand to moane & cherish him , to cure the wound and gash which shoulde giuen him , to gather vp and saue from the ground , that most pretious bloud he was there to sheed , & keep that piece of flesh of such incomparable price that was to be cut off , which she knew so well to be flesh & bloud of Almighty God , and the first pledge or pawn of mans redemption .

4. Pause heere , & ponder a little with the eye of pitty , how that child of such pierles Maiesty , quiuereth for feare of the piercing and paine of the wound ; Not wling only a bare and simple act of suffering , like other new

borne

borue babes (who wholy want the
use of reason, fearing neither the Circumcision, nor yet the knife, nor the
wound it selfe, vntill the blow or gash
be giuen vnto them) but this holy
Child as little as he was (being per-
fect God and perfect man in the sa-
me person) knew full wel what was
in hand, & naturally feared both the
blow, and the wound.

5. At the last, the Priest taketh
the sharp knife of Circumcision into
his handes, and distinctly pronoun-
cing the Name of the child, smiteth
that grieuous gash into his flesh and
nameth him Iesus, according as the
Angell of the eternall Father had com-
manded. Hearken now, how the bles-
sed child Iesus feeling in his tender
and delicate flesh the great paine of
this new martirdome, and the gash
and sharnes of the wound, sodainly
skreeketh out, and weepeth, & sob-
beth most bitterly. Which his holy
Mother hearing, she started vp haste-
ly and ranne vnto him : and seeing
her wounded childe to sobbe and to

weep ,

wecp, we may well belieue , that her tender hart burst into teares, and that she could not with- hould from wee- ping: she and her holy husband shed- ding out great abundance of teares forth of their eyes, to see the B. babe sheed such aboudance of blood forth of his body: which yet he on his part shed with so great loue , that if need had been to sheed al presently which was in his body , he would haue shed it .

6. The B. babe lying a long in his Mothers lap, and all besprinkling her garments with the spining & asper- fion of his blood, seeing her to weep so bitterly, at the last put his hand vnto her face , as if he would not that she should weep. Wherewith she in- wardly wounded with compassion, and hauing great pitty and sorrow for the teares of her Sonne , dressing his wound, kissing him, and moaning him as well as she might , she said vnto him : Deare Sonne, if thou wile that I cease from weeping , doe thou also hould thy peace, and cease from

weeping,

weeping , for I cannot choose but weep so longe as I see thee weep so bitterly. And then thorough the pit-
ty and moaning of the Mother , the B. babe ceased off sobbing . And our Lady wiped his face , and kissed him ,
put her dugge into his mouth , and comforted him by all the meanes
the could devise ; which she alwayes
did , as often as she saw him weep .

7. The Circumcision being ended ,
our B. Lady very carefully and reue-
rently drieth and gathereth vp those
droppes of blood of such inestimable
price , that the same should not be
irreverently trampled vnder feet : and
particularly that piece of fletch , which
she most carefully kept as a pledge
and relique of infinit price (perhaps
hanging the same religiously about
her neck) who as she was the first that
gave her beloued Sonne to sheed his
blood for vs in this Circumcision , so
was she the very first that offered vp
to God the Father , this bloody Sa-
crifice for vs : beseeching his Fatherly
clemency , that if it were possibly , he

would

would content himself with this alone, it being of such an infinit and incomparable price, as indeed it was.

8. Ponder next, with how pittifull a hart his dolefull Mother day by day dresseth his wound: how gently, warily and tenderly she toucheth it: and how sore a paine it is vnto him euery time the same is handled, and the plaister renued, & doubtles, we shall find most abundant cause to take compassion on him. And last of al, let the deuout soule that hath meditated this mystery, vse some internall actes of true deuotion, in honour & veneration of so diuine a Sacrament; as, To receaue into the viall of his hart, some of the droppes of that pretious blood, which on this day his Lord and Redeemer Iesus, shed forth for him in so great aboudance, to kisse the place wheron those sacred droppes distilled. Or those clothes besprinkled and died therwith. Or to beg of his Mother some little drop of that pretious liquour, whereof she

hath

hath such store and plenty : which if he obtaine, or but the inward vertue and feeling thereof, he may iustly prize the same aboue all pretious pearle, and aboue al the treasure and wealth of the whole world : whose holy name be euer blessed for this benefit. Amen.

DOCUMENTS FOR VS.

1. **C**onsider how long it was, before the Sonne of God began to preach , and yet how timely he began to suffer. Learne hence, that thou oughtest first, long time to practise thy selfe in the worke of mortification , before thou preach them vnto others.
2. Christ, who neither was a sinner, nor could sinne , would yet beare in his fletch, the marke and badge of a sinner : and this for our confusio[n], who being sinners, will not seeme to be so, but take vpon vs, the outward marke of righteous men .
3. Christ in his Circumcision, pres-

cribed

scribed an excellent remedy against concupiscence of the flesh , which is , that if we be troubled with two much bloud , which doth inflame vs to lust , to let it out with some painfull instrument , as he did : such are, shirts of haire, sharp disciplines, and the like.

4. To learne by this example , to circumcise our senses , and so to cut of from our seeing, hearing, touching, tasting , and smelling , all such things , as may minister vnto vs matter of sinne.

Of the Epiphany , or manifestation
of our Lord vnto the threc Kinges .

Matth. 2 .1.

CHAP. XVI.

I. **V**ON the twelveth day after the Natiuity , this new borne King , by the meanes of a Starre , manifested himselfe vnto the Gentills , that is to say , to the three Kinges who

were Gentills . For so it was prophesied by Balaam , the Prophet of the Gentills , saying : *A Starre shall rise out of Iacob :* foretelling that the rising & apparition of a new , and vnaccustomed Starre , should stand for a signe , that Christ the King of kinges was newly borne .

2. For this cause , these three Kinges maruellously delighted themselves in the art of Astrology , or knowledge of the Starres , watching diligently to know and see this wonderfull signe ; resolving , that if this king should chance to be borne during their raigne , presently to submit themselves vnder his Crowne and Imperiall power ; And very piously we may belieue , that the tyme of the Incarnation approaching , Almighty God , more and more augmented in them , this good affection .

3. Being therefore in this desire , behould how in the night that Iesus Christ was borne in Iewry , his birth was manifested in the East to the three Kinges : who suddainly saw a

new

new and miraculous Starre, lower
then the rest; in the midst of the ayre;
and wherin (as Ludolphus saith) a
child appeared hauing a resplendent
Crosse of gould vpon his head; and
they heard a voice which said vnto
them: Goe into Iewry, and you shal
there find the new borne King.

4. Heereupon they wholy astonisched,
and ioyfull aboue measure, rendering
thankes to Almighty God, presently
resolued to abando both their
countries and crownes, to serue and
adore this new borne King; Assuring
themselues that he should be
most mighty, and endued with ad-
mirable bounty, sith God had fore-
tould his coming so long before, and
accompanied the same with so miracu-
lous a signe. Forthwith therefore,
they gaue order for their voyage, a-
greeing amongst themselues (by in-
stinct from God,) vpon those mysteri-
ous presents which ech one of them
purposed to offer, and present vnto
him.

5. Now as soone as they began to

set forward on their way , accompa-
nied with a great traine of Lordes &
Nobles , and with a goodly troupe
of seruants and attendants , they saw
the Starre to mooue it selfe , and to
goe before them as their guide; Whe-
rat they maruelled exceedingly ; and
thanked the diuine bountie more then
before. And thou in this place inc-
dite, of their voyage from the East
to Hierusalem, of the guiding of that
strange & miraculous Starre, of their
discourse and communication wholy
divine , of the great and longing de-
sire they had to arriue at their iorneys
end; and how the neerer they appro-
ach vnto the country of Iewry , the
more their desire increaseth , of en-
joying the sight of this new borne
babe.

6. Being there arrived, they con-
sult with themselues , and determin-
fir st to go to Hierusalem, because it
was the Capitall citty , and the place
whercin King Herod dwelt. But on
the morrow , they saw the Starre to
shyne no more , God depriving them

(as some authors thinke) of the guide
of heaven , because they sought to be
directed by earthly men : or else , to
the end that the birth of Christ ,
might so be published in that kingly
city , and the Iewes remaine excu-
sable of the knowledge of his com-
ming . But what ouer the cause was ,
these holy Kings were somewhat sor-
ry : yet they perswaded them selues ,
that God had taken the same from
their sight , because it was now no
more needfull to them .

7. Being come to Hierusalem (be-
sides many other incommodities of
their painfull iorney) behould where
they supposed to haue foud the Iewes
and all the citty in great ioy , triumph
and preparation for the birth of their
new borne King , and all the streetes
thereof resounding with harmony &
ioy , they found all in silence , and not
a word to be heard , of these blessed
tidinges . Whereupon they resolued
to goe to the court , and to salute the
King . And after due reverence and
salutations on al sides made , they de-

manded of him, saying : Where is he that is borne King of the Iewes, for we have seene his Starre in the East , and are come to adorē him ? O heroicall courage ! O vndaunted fortitude and wonderfull faith ; so bouldly to aske of Herod for another King , within the gates of his owne court ! which they (being so wise as they were) knew , could not be done in another kingdome , but at the perill of their liues ! O blessed Sages , who hauing as yet not seene Christ , became his Confessors before this tyrant King , yea & were ready to dye for him , if need had beeue !

8. At this demand, Herod the King , as the ghoſpcell saith, was troubled , and all Hierusalem with him . And assembling rogeather all the high Prieſtcs and the Scribes of the people , he inquired of them where Christ shoulde be borne . Who coulde him , that this was to be in Bethleem of Iuda , which anſwere he returneth to the three Kinges . And they ioyfull heirof , taking curteously their leaue , left Herods court ; it being the will of

God,

God, that Heiod went not with the
in person, nor sent other in his place,
hauing a wicked intention , as he
well declared afterward.

9. The Kinges were no sooner out
of Herods court , but the Starre which
they had seene in the East , went before
them, untiill it came, and stood ouer where
the child was , glittering and sparkling
as if it would speake , and say . that
there he was whom they had so lon-
ge and diligently sought: which per-
ceauing, they rejoyced with great &
vnspakeable ioy , and all presently
alighted from their Camelles , be-
fore that simple lodge or shelter,
wherin our Lord Iesus lay, in forme
of a Stable. Wherupon, our B . Lady
hearing a grat noise and stirring of
people , and not knowing what the
matter might be , sodainly tooke vp
her child, into her lappe.

10. Now the three Kinges entring
in, they no sooner espied the B.babe,
but presently they kneeled them
downe, and reverently adored and
worshipped him, sitting in this maner

in his Mothers lappe; God permitting (according to S . Hilary and Rabanus) that Ioseph was absent in that houare , least he should haue beeene suspected to be his father. O B. Lord , how great was their beliefe, & how strong and stedfast was their faith , that such a little child , so newly borne , in so contemptible a place , lodg'd in a maunger , laid vpon hay , wrapped in such vild clothes , in the company of beasts eating of straw , and in whome appeared no signe of power , should be Lord and King of the whole world !

ii. Then rising vp , they reverently propounded vnto our Lady diuers demandes , concerning her selfe and her B. Child : as , to know in what manner this heauenly news was first announced vnto her : how he was conceaued in her sacred wombe ; how long he had abode therein before he was borne : & of the miraculous thinges that accompanied his birth , and so of other particulers , which they desired to know : they

declaring

declaring with all vnto her , the cirkustances of that miraculous Starre, which had appeared vnto them in the East. To all which our Lady (with a well beseeming bathfulnes which made her to blush , & casting downe her face & eyes towardes the earth) answered and satisfied them so far as was conuenient for them, recounting vnto them many diuine thinges , to confirme them in their faith: humbly thanking them for the trauell they had taken , in comming so far to adore her Sonne.

12. At the last , hauing receaued great consolation, and longe delighted themselves, in viewing and contemplating the B. babe , they made their offering vnto him in maner followinge. They opened their coffers, wherin were the riches and treasures which they had brought with them : & spreding a cloath or carpet, before the feet of our Lord Iesus, they kneeled them downe theron; then casting their crownes and scepters before his feet , they offered each of them his

seuerall gift of Gould, Franci knsence,
and Mirrhe , in great abundance.

13. Hauing offered, and laid their
preitious guifts before our Lord, next
they reuerently and deuoutly draw-
ing neerer vnto him, kisſed one after
another his holy feet . And what if
the child as Saint Bonauenture saith
(full of diuine wiſdome) the more
to comfort and enflame them in his
loue, put forth his hand for them to
kisſe , and with the ſame ; ſigned and
blessed thē? Then they inclining the-
ſclues vnto him , and reuerently ta-
king their leaue of our B. Lady, pro-
nouncing her a thouſand times bleſ-
ſed, and offring and recommending
themſclues vnto her, with vnspeaka-
ble ioy departed thence.

14. Thrice Sages remaine in Bethe-
leſm , at the leaſt all that day , filled
with abundance of incrediblē con-
tentment & conſolatiō. And toward
midnight, in the dead of their ſleep ,
an Angell of our Lord appeared vnto
them , who admoniſhed them , that
they ſhould not returne vnto He-

rod. Wherefore on the morrow, they take another way to goe into their kingdoimes: And heere their ioy and contentement increased a new , and their faith was confirmed more abundantly,to see that God had such singular care, borh ouer his Sonne,& ouer them. Imagine therfore the consolation which they receaued in this returning, & the often recitall which they make of all these mysteries.

15. But now what suppose we, was done with that gold ? Did our Lady, reserue it to her selfe, or buy and purchase therwith, either house or land? Nay God forbid, for the true loue of pouerty , little regarded such worldy goods. Our Lady therefore, most zealous and ambitious of holy pouerty, and with all vnderstanding the will of her holy Sonne, within a few daies after , gaue it all away to the poore : albeit the offring it selfe was great and rich , and namely in gold ; For if the same had beene but little, it had beene needles to haue opened their treasures (which yet the gospell

faith they did) but their seruants or purse-bearers might lightly haue put some little matter into our Ladies hand.

16. To conclude therefore, we are heere to consider in this heauenly child and his holy Mother, the praises of two most excellent vertues, to wit, Poverty, and Humility; for this day the child Iesus and his B. Mother, receauing almes like other poore and needy people. This day doth the Lord of all thinges, discouer vnto vs, his most profound and perfect humility: and that in the presence of such noble personages. Which truly is greatly to be wondred at, if we duly consider the time and present occasion. For they coming so farre to find the King of the Iewes, whome also they believed to be Almighty God, behoulding that simple & abiect sight, they might haue deemed themselues deceaued, and derided for fooles, and so haue returned backe without any faith or devotion at all. But yet for all this, the Maister and louer of true

Humility,

Humility, omitted not to performe
the partes and perfection of so noble
a vertue: leauing vs example, that we
should not goe from the ground of
Humility , vnder colour or pretext of
some greater good. Which vertue of
Humility, we beseech him to graunt
vs of his holy grace, who so far did
abase and humble himselfe for our
sakes, our B. Lord and Sauiour Ies-
sus, Amen.

DOCUME NTS FOR VS.

1. Ponder how often the Starre
of diuine inspiration hath ap-
peared vnto thee , soliciting
thee to seeke and enquire after Iesus
Christ,whilst thou faining sundry ex-
cuses , or not to loose thy commodi-
ties , hast not vouchsafed so much as
once to moue , or stirre thy foot to
find him .

2. Learne of these most resolute
and magnanimous Kinges , not to
feare any man liuing , how great or
potent soever he be , when it doth

concerne

concerne the honour of God , or
the confession of the faith of Iesus
Christ.

3. The Sages seeking Christ in
King Herodes Court & Hierusalem,
could not find him . But leauing He-
rod and going forth of Hierusalem ,
the Starre appeared anew vnto
them : so thou , if thou wilt finde
Christ, leaue Herodes court, goe forth
of Hierusalem , renounce the world
with his pompes and pleasures , and
suddainly Christ will appeare vnto
thee.

4. The Sages offered vnto our
Lord , Gold , Incense , and Mirrhe ;
Then doe we offer vnto Christ the
Gold of perfect Charity , when we
loue him aboue all thinges. The In-
cense of deuout Prayer , when we
blesse and praise him for his benefits
receaued. And the Mirrhe of Mortifi-
cation , when we restraine and bri-
dle the disordinate appetites of our
fleish.

5. The Sages admonished in their
sleep , returned into their country by

another

another way. So we after that by the painfull iorney of penance , we haue found out Christ , and haue gained his grace , we must not returne into our former way , but changing our course , returne into our country by another way.

OF THAT WHICH PASSED
*at the Maunger, vntil the for-
tith day of our Ladies Pu-
rification. Luc. 2. 16.*

CHAP. XVII.

THe three kings hauing religiously performed their offering to our Lord , and being returned againe to theirowne country , & also that rich oblation which they made vnto Christe Iesus , being distributed by his Mother vnto the poore , yet remained that worthy Lady of all the world , with her holy husband S. Joseph , fast by the manger in that simple harbour

with

with her sonne, patiently expecting till the fortith day , ordained by the law for Purification , as if this vn-spotted and iminaculate Virgin, had beene defiled by her childbirth like other women , and the infant Iesus , as a pure man , and not God, obliged to performe that imperfect law.

2. This therefore they did for our example, and to teach vs the way of true humility ; For these holy personages would not challenge or alleadge for themselues, any particular prerogatiues, but meekly and obediently would fulfill the law : far contrary to that which many people doe now a dayes, who seeke and desire to haue a certaine dispensation , and claime to themselues some speciall priuiledg, that so they may be knowne to be more honorable , & more eminent then other persons : all which the meeknes of Iesus and his B. Mother, neither seeketh nor admitteth.

3. Consider therefore how this most vnspotted, and glorious Lady continued those forty daies retired in

secre,

sector, attending to contemplate the greatnessse of her Sonne , wherewith she remained so full of contentment, that in regard of him , she respected not the company of the whole world. Blessed Lord, how wonderfull watchfull and attentiuе was she ouer her childe ? With how great care and singular sollicitude did she looke vnto him, that no least thing whatsoeuer , should ether be amisse or lacking vnto him? Whiles he sweetly lay a sleep, how loath was she , that any noize should awake him ? How often did she looke, and lift vp the cloath, that nothing should stop or hinder his breath , & careful to couer him from the cold? With what reuerence, heedfullnes, and pious loue, did she touch, and handle her Almighty Lord, who she never tooke vp , nor laid downe, but reuerently kneeling vpon her knees.

4. In all offices and seruices (both waking and sleeping) how redily did the serue & minister vnto him? With what contentment, confidence , and

motherly

motherly authority, did she tenderly imbrace him, beare him in her arms, sweetly kisse him, & delight her selfe in behoulding of him? If to smell the breath of an Infant be a thing so sweet as is proued to be, how often did she lay her lippes and mouth to his, and with her breath, sucke his sweet and delectable breath into her soule? What incredible contentment tooke she in the sight of this her Sonne, who whilst she gaue him to suck of her maydens milke, herselfe tasted and sucked the honny of his heauenly mysteries: the tast and delicacy wherof was doutbles so great, that if he who gaue the same vnto her had not sustained her, excesse of ioy could not chouse but haue killed her: for it could not possibly be, but that she felte an incredible sweetnes & delight in such a Sonne, farsurpassing that of all other womē in the world. O blessed dugge, so often put in & puld out of that holy mouth! O B. milke which so aboudātly sproutedst forth, and was so sweetly sucking and swal-

lowed

lowed downe of Almighty God, and
Maries pure and immaculate mylke,
turned and conuerted into the selfe
same bloud , which was afterwardes
to be shed for the sinnes of the
world !

5 . Thinke how sometymes also
that holy man Ioseph his guardian
and foster-father , houldeth him in
his armes , setteth him , and playeth
with him vpon his knee , whilest his
B. Mother feetheth his mylke , layeth
forth his linnen , & maketh ready for
him to eate . O good God , with how
great contentment , and how gladly
did either of them hould the child !
S. Bernard saith of B. Ioseph , that he
verily belieueth , how houlding the
child Iesus vpon his knees , he often
culd and kissed the Child , and how
the Child againe , sweetly and gra-
ciously smiled vpon him .

6 . Our B. Lady therefore and Io-
seph , standing in this manner at the
manger , stand thou likewise with
hem , and delight thee often with the
child Iesus , because vertue / as the

ghospel.

ghospel saith) goeth forth of him : bow downe thy knees therefore and humbly adore thy Lord and thy God lying in the maunger , kisse his holy feet, and fixedly and reverently, contemplate and behould his glorious face, for this thou mayest most safely doe , because he came vnto sinners for their saluation. Whence of his benignity , he suffereth himselfe to be handled and touched of thee , euen as thou wilt, so it be done with reverence and humility , nor will he euer impute it to thee for presumption, but for loue and affectiō which thou bearest vnto him.

7. Every other faithfull soule likewise from the day of the Natiuity vnto the Purification, ought at the least once in a day , to adore the child Iesus at the maunger , and there with the holy Angells, to resound and publish abroad his excellent prayses. With the devout Sheepheardes to worship & adore him. With the three Kinges, to offer vnto him his body; soule & wordly substance. With our

B. Lady, freely to impart his wealth
vnto the poore . Finally with her
and holy Ioseph , to pretend no pri-
uiledge, nor to vse any dispensation
with himselfe, in ought belonging to
the seruice of God. All which holy
vertues , he who is the gauer of all
vertues vouchsafe to graunt vs, Amē.

The documents which the deuout
soule shall draw forth of this briefe
Chapter , shall be theſe.

DOCUMENTS FOR VS.

1. **N**ot to disquiet or awake our
Lord , with the noize of
wordly negotiations, sweetly
reposing within his soule.
2. Not to stop or hinder his breath,
by refusing to admit any ones sub-
mission in case of offence.
3. Carefully to couer him from
the cold , by not becoming numbe
or cold in his holy seruice.
4. Neuer to touch , handle , or
receave him into his soule, but with
reuerence, deuotion, and pious loue.

5. To recreat and delight himselfe
in the sent and sweet sauour of his
breath, by often couersing with those,
who gladly talke and discourse of ce-
lestiall thinges.

6. Finally with his interiour tou-
ching , spiritually to touch the yest-
ments of the Child Iesus , the hay of
the manger, and the earth of the sta-
ble, engendring in himselfe , a great
estimation and loue of these thin-
ges , and prising them in his hart, as
thinges of infinit price , and pierles
valcwe.

*Of the Purification of the B. Virgin
Mary ; and presentation of our
Saviour in the Temple.*

Luc. 2. 22.

CHAP. XVIII.

I. **T**H E B. Virgin Mary , ha-
ving by her diuine deliue-
ry , maruelously enriched
and perpetually sanctified
that poore and vile Stable , and the

forty dayes now fully ended , ordai-
ned by the law for Purification , she ,
with her B. Sonne Iesus and her hus-
band Ioseph , went forth from théce ,
taking their way from Bethelem , to
the Temple of Ierusalem , about some
fue or six miles iorney (wherin her
selfe had beene brought vp in her té-
der infancy) there to present her B.
Child vnto our Lord , according as
was commanded by the law ; For this
mistris and miror of all humility , ha-
ving seen but a few dayes before his
Sonne to cōforme him selfe to other
men in the law of Circumcisio , euen
so would she , in imitation of him
(though more pure and vnspotted
then the Starres) coniforme her selfe
to other women in the law of Pu:ifi-
cation : no other reason mouing her
to full the law of Purification , then
the same reason which moued her B.
Sonne to fulfill the law of Circūcisiō
to wit , to become by this meanes , a
most perfect and most shining miror
of obedient humaility .

a. Now therefore let vs heere go

with

with them by deuout meditation, & helpe to beare that Blessed Burthen (our Sauiour Iesus) in our soules, & attentiuely to note and obserue , all that which passeth in this deuout pilgrimage , for they are wonderfull sweet and full of deuotion . Where first, consider the modesty and grauity wherewith the goeth, the reuerence wherewith she beareth vp, and reposeth her Sonne vpon her virginall breast ; the deuotion wherewith she entred into the Temple, bearing that pretious fruit of her wombe betwixt her armes. O most beautifull , sweet, and most delectable sight, both of the Sonne that was borne , and of the Mother that bare him , whose presence rejoyced the Angells , and so maruellously enriched and adorned that Temple, as the glory thereof was then far greater, then when King Salomon first built the same.

¶. In this manner they bearing the child Iesus into Ierusalem (the Lord of the Temple , into the Temple of God) at the entry thereof , they

bough

brought a paires of Turcellis, or two young Pigeons to offer for him, as the use and custome was of such as were poore. For the ghespell maketh no mention of a Lambe, which was the offering of the rich: whence is to be gathered an evident argument of the mothers pouerty, for certainly if the sacred Virgin had but so much mony in the world, she would right gladly haue employed the same vpon so good an occasion, in the seruice of her Sonne.

ob4. At this their entrance into the Temple, there was amongst others, a certaine person called Simeon, very aged, a Priest (as witnesseth Epiphanius) & Prophet, replenished with the holy Ghost, iust, carefull, and a great friend of Almighty God, who had a most earnest longing to see the Messias in flesh: yea it is credible, that none of the ancient fathers had a more fervent desire to see this day, then he, the delay whereof had quite consumed him,

3. This iust and holy man, lead in

spirit, came into the Temple to see
that which he had so long expected
and desired, where casting his eyes
diuers wayes (as writeth Timotheus
Priest of Ierusalem) at the last he
espied these two lightes, the diuine
Virgin, glittering and sparkling like
a Starre, and the infant Iesus betwixt
her armes, as a pretious pearle set in
gold. Whereupon he had no sooner
seen him, but he presently knew him
by the spirit of prophecy. And there-
fore running to him, and kneeling
downe before him he dauoutly ado-
red him in this Mothers armes; and
the child Iesus blessed him, and loo-
king vpon his Mother, bowed tow-
ardes her in token that he would
goe vnto her: which the Mother per-
ceauing, and greatly admiring, gaue
him vnto Simcon, who with woder-
full joy & reverence, imbraced him
betwixt his armes.

6. Consider now how great the
joy was of this good old man, who
so nigh to death, entring into the
Temple, meeteth with life. Thinke

with

with what vnspeakable delight his breast was filled , how many teares he distilled for ioy , with how many prayses he receaued him , who had preserved and lenghtned his life to so happy an houre ? With what humilitie and reverence did he adore him ? With what loue and deuotion did he extend his armes to receiuue this treasure ? And with what sweetnes ha-
ving receaued it , did he kisse and a-
dore it : with the sight whereof , he could neuer be satisfied.

7. On the other side , consider in what manner sweet Iesus (the louer of those of whom he is beloved) casting his eyes vpon him , did pierce his hart , and in a manner melted and quite resolued it with abundance of comfort . Thinke what burning heat it felt , when that diuine and heauenly coale , was laid so close and neare vnto it . Wherupon the soule of that holy old man , loathing all thin-
ges created now he had seene his Sa-
mour , desiring to be dissolued , and
to be with Christ , burst forth into

that Canticle so full of affection, saying. Now thou doost dismisse thy servant, O Lord, according to thy word in peace, because myne eyes have scene thy salvation. For such was the sweetnes that holy Simeon felt at the presence of the Child, that it loathed him to live any longer, & death it selfe seemed sweeter unto him. ~~out of 2000 of 2000 in book 20~~
This done, he further prophe-
cied of his passion, and of the great
forrow therof, which should as a
sword, pierce and wound the hart of
his Mother. But, O holy bold man,
sith the presence of Iesus Christ hath
brought thee such solace, and that
thou hast filled his Mother with so
much gladnes, why dost thou now
perplex her mind with this heauy
newes, and mixest with the honey
of consolations, such bitter gaule?
Were it not a great deale better, to
leauue vnto her entire her former joy,
then to commemo rate those thinges
which will bring vnto her both affliction
and martyrdome during her
whole life? But, this was not the cou-

saint of that good Simeon, but the
esaille of the holy Ghost, who would
that the Virgin, for her greater merit
heere in earth, and for her more glo-
rious crowne in the kingdome of
beauen, should in all thinges be con-
forme to her. B. Sonne knowing that
the tribulations of this life, should lay
vp for her a treasure of vnspeakable
glory for the life to come. After this
also there arrived that worthy Wi-
dow Anne a Prophetesse, who co-
ming sodainly into the Temple, and
adoring the Child Iesus, the prophe-
cied of him, fortelling of the Recp-
tion that was to come by him to all
the world.

9. The B. Virgin wondring and
admiring at these thinges, and per-
ceauing the glory of her child to be-
gin to be thus discovered, kept them
secretly in her hant. And at the last,
the little child stretching his armes
towards his Mother, was thankfully
& reverently returned vnto her. And
then they walked in manner of pro-
cession, with the child towardes the

Altar (the which to this present day is piously represented in the Catholique Church throughout the whole world) and was performed in manner folowing.

so . First the two venerable old men, Joseph and Simeon, went joyfully before , holding one another by the hand ; and with great mirth and iubilation singing , said : Confes unto our Lord because he is good , because his mercy is for ever . God is faithful in all his workes , his iustice remaineth world without end . our Lord hath sent us his redemption , because this is God our God for ever and ever . Lor we have receaved this day , thy mercy in the middest of thy Temple &c .

11 . After them followed the Virgin Mother, bearing Christ Iesus betwixt her armes. And close by her side goeth the devout widow S Anne, with great reverence & vnspeakable ioy, praising & glorifying Almighty God. This surely was a solemn and sacred Procession of so few persons, but representing most great & mai-

uellous

uellous things, for hecre be of all sortes and estates of people, of men and women, old and young, maidens & widowes.

12. Now when they were come before the Altar, first our B. Lady making very profound reverence, kneeleth her downe, and offereth vp her Sonne to his heauenly Father, saying: Receauē hecre (most high & worthy Father) thyne onely Sonne, whom according to thy commandement I offer vnto thee, as being the first borne of myne vtouched body. Receauē (O my God, and my Lord) this acceptable offering, more sweet then that of Noe, more holy then that of Abraham, and far more excellent, then all those that Moyses ordained. And then rising from her knees, she lifted him vp, and laid that pretious and heauenly Host vpon the Altar, & that with much more loue, humilitie, and devotion, then ever Priest offered Sacrifice vpon the Altar. Blessed Lord, how precious and acceptable an offering was this vnto God. O

how well pleased was the meaner Father with this oblation; as well for the devotion of her who offered; as for the sanctity of the thing which was offered unto him. Surely there never was nor never shall be such like oblation to the end of the world.

¶ 3. And here behould how the B. Child Jesus lieth a long upon the Altar, and with a lovely, grave, and mature countenance, looketh upon his Mother, and upon other people, patiently expecting what they would do unto him. At the last there came the Priest of the Temple, to whome with great devotion and reverence she resigned this offering, requesting him with great humility, to pray unto God for her (she herself for her singular merit being such an one, as might by authority have prayed for all the world.) And there the Lord both of heaven & earth was bought againe or redeemed for five pence, or pieces of money, which were called Sicles: (in figure that he should afterwards redeem the whole world)

with his ffe woundes:) which when
holy Ioseph had paid for him, our
Lady right gladly receaued againe
her B . Child, as committed to her
particular cuitody by God himselfe,
and yet she will not detaine this holy
Treasure to her selfe alone, but will
pourne and preserue it for the good
of others.

14. Then tooke she the aforesaid
Turtells or Doves of her holy hus-
band, and kneeling her downe, de-
voutly lifting vpo her eyes to heauen
and holding them vp betwixt her
sacred handes, she offered them say-
ing: Most element Father of heauen
and earth, vouchsafe to receaue this
little guift, being the first oblation
which our B . Child of his povertie
presenteth vnto your soneraigne Ma-
iesty. And therewith the Child Iesus
putting his hands to the little birdes,
lifted vp his eyes to heauen, and as
yet not speaking, by signe only offe-
red togeather with his Mother Which
done our Lady laied the Turtells vp
the Altar, and of her selfe, togeather,

with them, made one oblation to God the Father, offering her selfe to all the tribulations, dolours, & vexations, which in her whole life she was to suffer in the cause of her Sonne.

15. Ponder heere what worthy persons these offerers be, to wit, so singular a Mother, with such a Sonne, & thinke whether their present (albeit so poore) be little respected or despised. No, god forbid, but we may rather truely belieue, that this Host, was by the handes of holy Angells, carried vp into the supernall court, & presented, and accepted of God the Father, whereat the whole company of heauē were greatly rejoyced. Runne now all yee faichfull vnto this Temple, that you may haue your part in this glorious offering. Al yee that are thirsty, come to the waters: & those which haue neither gold nor siluer, let them come and freely receave of this celestiall guift. Runnes yee old men, and sing with Simeon. Come yee Widowes, and announce with Anne, the glory of this Lord. Runne

yee

yee Virgins, and rejoyce your selues with the Virgin Mary. Come yee me, and arme your selues with force like Ioseph. Runne yee children, and associate your selues to the child Iesus. Come yee iust, & receiue grace. Runne yee sinners, and you ihal haue pardon. Runne yee Angells, & yee shall be amazed, to see God redeemed, the Virgin purified, and the Lord of all, subiected to the law.

16. Now after that this B. oblation was ended, our Lady adoring before the Altar, and recommending her selfe to the eternal Father, with her sweet Sonne and her holy Spouse, departed from Ierusalē home againe to her owne poore house in Nazareth. Where we may imagin the holy discourse & communication which they held togeather along the way, concerning those thinges which they had both seene & heard in the city of Ierusalem : into whose soules, as they entertained their discourse, their little darling & dearest Iesus, whom they bare betwixt them (ech one

in his turne) distilled, and caused de-
liciously to drop, the secret and most
delectable dew of his divine grace.

17. Lastly, by the way home, our
Lady went to visit her cosen Elizabeth,
greatly desiring to see S John,
before she departed out of that coun-
try; As also that her cosen Elizabeth
might see and behould with her cor-
poral eyes the infant Iesuſ, by vertue
of whom in her Conception, her Sonne
Iohn was ſanctified in her wombe,
and the replenished with the holy
Ghost. At which desired meeting,
the two little children (Iesuſ & Iohn)
when they were brought togeather,
they kiffed ech other most louingly,
and sported and plaied one with an-
other. And the child Iohn, as if he had
knowen his Lord, carried hymſelfe
with great respect and reverencē to-
wardes him. And hauing rested the
and remained in this maner some
daies togeather, relating to Elizabeth
those ſtupendious thinges which pa-
ſed in the Temple, thereby to com-
fort her & to conſirme her faith, our

B. Lady,

B. Lady , with her child Iesus and Ioseph gauing thankes for their good entertainment, departed from thēce, and went forward on their way to the city of Nazareth, as to their own poore home and place of rest : where yet they enjoyed but little rest, as shall be seene in the ensuing Chapter. Let vs humbly beseech him that howsoeuer little rest we doe enjoy in this world , we may enjoy true rest in the world to come. Amen.

DOCUMENTS FORVS.

1. **T**He B. Virgin, submitting her selfe to the law of Purification , did nothing prejudice her former sanctity, but did more illustrate the same with this act of humility : leauing a most excellent example to all spirituall persons, not to thinke their good name, by the holy exercise of humility , to be diminished, but rather to be the more augmented.

2. The paire of Douses or Turtles

which

which our Lady bought , entring in at the Temple doore, ought to put all persons in mind of either sexe , with what eyes, and with what hart, they ought to enter into the Temple of God.

3 . Simeon hauing receaued Christ, it loathed him to liue any longer. If thou couldest receiue Christ with the like fervour , it would loath thee to liue so much as an houre, & sweeten vnto thee euен death it selfe, as it often doth to the B. Martyrs.

4 . Whē our Lady was in the height of all her ioyes , Simeon tould her of her future sorrowes . To shew, that tribulatiō is so profitable, that Christ did mingle the same with all the ioyes and consolations which his beloued Mother had of him. They therefore are in a great errour , which fly afflictions, and place their whole felicity , in following of these present pleasures.

Of the Flight of our Lord Iesus, with
his Mother and Ioseph, into
Egypt. Mat. 2. 13.

CHAP. XIX.

WHEN our B. Lady, with her holy husband and her beloued child Iesus were come to Nazareth, hoping there to live with some quietnes and contentment amongst their kindred, suspecting nothing in the world of the conspiracy of King Herod, who because of the fame which now euery where began to be dilated of the new borne King, intended to slea, and murder the childe: God to prevent so wicked an act, sent in the dead of the night, his holy Angell (as Origé, Haymo, & Saint Anselme thinke, the Angell Gabriell) warning him to take the child and his Mother, and to fly into Egypt, because Herod would

seeke the infat to destroy him. Wherupon Joseph presently starting forth of his sleep, went to our Lady, and tould her those heauy tydinges. O wonderfull hard and heauy newes to the father of this holy family , to vnderstand that in the dead of the night / when men vse to hane greatest horrour of all trouble / he with all his houishould must arise, & in such hast walke by darke , through such vncouth and vnkownen wayes !

2. And thou (Deare Iesus) what wonderfull hard and heauy newes is this to thee ? Alas, how soone doth thou begin to suffer for vs ? What euill, or what incōmodity hast thou brought to the world , that it shoulde so soone threateningly atēpt against thy life, and stitre & excite such tempests against thee ? Consider likewise what a conflict and agony this sudaine newes wrought in the hart of our B. Lady , to vnderstand that so mighty a King as Herod was, sought after the life of her sonne. Behould therefore how she / thus wholly am-

zed)

zed) doth stir both hys selfe, and pleserue
in saftey ihis pribatys treasure, and
what pittifull it arret the sheddeth
vpon the face of her tender Sonne.
Consider next with what speed, and
hast he is constrained to take vp her
little Sonne syng fast a sleep, and
speedely and hastily to get her gone,
without taking leaue of any body,
for feare least any harme or danger
should befall vnto him thourough
her default: & how that B. babe not
suffered to sleep, and awaked and
disquieted at so vnseasonable an
houre, beginneth to weep, And heere
paue thou compassion on them, if
here be in thee any bowells of com-
passion. d mo (Ilustriously belo
30 Thus fled that great and sou-
aigne Lord, the pursuit of his wic-
ked seruante, trauelling with his young
and tender Mother, and with that ve-
nerable man his supposed fathor, all
that perillous and painfull way, some
welue or fifteene dayes iorney of a
common footman (paradynture to
them, some two montheis trauell)

through that desert and vnhabited place. O good Lord how did they there for their food & liuing? What shifte did they make in that long voy- age, for harbour and lodging? How ofte being overtaken with the night, seldome finding in those desert places any dwelling, or so much as a tree to shroud or couer them, are they compelled to ly vpon the bare ground, and to sleep without other couering to couer them, then the open heaues. O my soule, that thou couldest haue been a bed to wearied Iesus, whē he was cōstrained to ly vpon the ground!

4. Thus trauelled togeather this most holy company (so much vndisposed vnto trauell) our blessed Lady for her youth, Joseph for his age, & the heauely child whome they are to beare, scarce two months old. Heere therefore ought we to haue very deep & inward compassion of him, and not to thinke any trauell great or laborious to doe penance for our selues, sith Christ himselfe, vnder tooke so great paine and trauell for

vs; who being Lord of all Lordes, &c
king of all glory in his proper per-
son iustained for vs; both prosperity
and aduersity; For behould how in
his birth he was magnified of the
Shepheards as Almighty God: and
a little after, was openly circumcised
as a sinner. The three Kinges did ho-
mage vnto him, offering vnto him
great abundance of gold, and of
other treasure: yet remayned he still
in the Stable amongst bruite bea-
utes, as if he had beene the child of
some other poore man, who had not
wherewith to buy a house. He was
presented in the Temple, and greatly
xtolled of Simeon & Anna; & now
e is willed of the Angel to flye into
gypt for feare of Herod, as if he wa-
rd so much power and might as to
withstand one only man. Thou the-
refore that suffcrest here any crosse or
duersity, possest thy soule in patience,
and expect not to haue prerogative
aboue him that would not take it to
himselfe, nor giue the same to his
carrest Mother.

Now as soone as the Bo. Child Jesus with Joseph & his Mother were come into the land and country of Egyp, euен at their very entrance the diuels trembled, and all the Idols of the countrey fell downe to the ground, as not able to endure the presence of God, according as long before had bee[n] prophesied by the Prophet Isay ; For as in the departure of the children of Israel forth of Egyp, there was not a house in Egyp, in which by Gods apointment the first borne fell not downe for dead: euен so now was there not a Temple in Egyp wherin the Idolls fell not downe : like as the Idoll Dagon fell downe, when the Arke of our Lord drew neer vnto it. Which miracle divers graue Authors haue deliuered and warranted vnto vs, as Euagrius , Palladius , Origen , Eusebius , Athanasius , S. Jerome , with sundry other approued Writers .

Being come into that barbarous country (to a city called Hermopolis, or Limopolis) arriuing there cold & nûbe, in the depth of winter ,

exceeding weary after their iorney, wanting language, and having no friend, nor acquaintance in that place to whome to repaire : B. Lord, wether went they that first night, and what hard shifte made they for harbour & lodging ? For, if being in their owne native country , & among their kinred, they were compelled to lode in a stable of beastes, what lodging had they amongst those strange and barbarous people ?

7. But let vs suppose that God of his goodnes did touch and mollify the harr of some man or woman , to affoard them harbour in some back house : where the first thing that the Virgin doth, is to sed Joseph to secke for fire, that so she might vabind and open that pretious treasure, and warme and bring to feeling the cold and benummed handes and feete of her B babe. Where behould with what tender and motherly affection , she first heateth her owne hand, and then gently chafeth and batheth therwith, his face, his breast, his hands, his feet

and

and all his body . But alas meat she hath not to give him , and her milke is turunken in through the extremity of cold: yet she giue him that little which she hath, willing that all the bloud in her body were turned into milke, so that she might give her child his full satiety . Their loging that night was paraduentre vpon some straw , spread on the ground , wanting (as sorry as it was) so commodious a cradle wherein to repose the babe , as was the manger she left in Bethlehem .

8. Afterwards they hyred to themselves a poore house , wherein they dwelt as pilgimes and strangers , as poore and needy , and as utterly unknownen and despised people . Peraduentre also, they dwelt not alwayes in one place , because of the cruelty , of the people , or else because of their owne pouerty , or for some feare of persecution , or for some other holy respect : yet supporting all sortes of pressures , whatsoeuer with incredible patience , for that they had preserued

in safety their chiefest treasure in all which points doe occure vnto vs matter of great compassion , to consider, how, and whereof they liued so long in that strange country:all which shalbe handled in the ensuing chapter , if first we beseech him of his mercy,that we in like manner, may safely preserue our chiefest treasure , which is his honour , and our salua-
tion . Amen .

DOCUMENTS FOR VS.

1. Joseph admonished by the Angel of his flight into Egipt, presently without all delay , arose by night , and with the Mother and the child , began his iorney. Wherin religious persons haue an excellent example of holly obedience , and of simplicite of iudgement, without discussing the will of their Superiour , whether he commandeth right , or wronge.

2. Christ chose to fly into exile for sundry reasons . 3. That none would

be exposed to danger in the house wherein he should be harboured and concealed. To teach ys to leave & resign the earth to earthly men, so that we doe not hazard the losse of heaven. To shew that the followers of Christ haue no permanent place in this world, but are to seeke for one to come. Our Lord would fly into Egypth, and not into the country of the three Kinges (where he was sure to be well iatreated) to the end to endure hunger, cold, and other incommodities for the loue of vs.

¶ Our Blessed Lady fled in haste without bidding any body farewell, and leauing all she had behind her, for as she knew how to prize that treasure which she carried, according to the valem therof; so weighed she not to loose all she had to assure the life of that which was so deare unto her selfe as leauing in this wise to prize Iesus Christ (that peerles treasure) a rather then to loose him, to loose whatsoever we haue in the world.

¶ Our Lady and her Sonne, fled of the

front

from the fury of Herod, least killing him, he shoulde be guilty of so haynous a cryme: beseech our Lord Iesus to giue thee grace, either in thy selfe or in others, to fly all occasions of offending him.

5. The flight of Christ into Egypt, doth signify, how the iust man ought to fly from the peril of sinne, vnto the state of holy penance, wherin he ought to perseuer vntil the death of Herod: that is to say, vntill the assaults of the enemy doe cease, and that the affections of the minde be fully mortified.

*Of the death and slaughter of the
Innocents. Mat. 2. 16.*

CHAP. XX.

HEROD perceauing, that the three Kinges returned not vnto him, nor brought him no newes of the new borne King, were it that

he suspected that they were deceaued
in the apparitiō of the Starre, & ther-
fore were ashamed to returne vnto
him: or that some other accident had
befell them : or that he himselfe was
distracted with other affaires of his
Court : or that the prouidence of Al-
mighty God had so disposed , for the
safety of his blessed Sonne, he ceased
at that present to make any further
inquiry after Christ. But the fame in-
creasing dayly in the city , and hear-
ing afterwards tell of those thinges
which happened in the Temple , as
what holy Simeon had sayd , what
Anna had prophesied , and the like ,
he vehemently suspected that he was
deceaued by the Kings : & being ex-
ceeding angry , partly to see himselfe
contemned of them , and partly for
feare of loosing his kingdome , he
presently published a most bloudy
edict, commanding all the children
that were in bethleem , and in all the
borders thereof, and adiacent places,
from two yeares old & vnder, shoulde
be murthered : persuading himselfe

tha

that in so doing, he shoulde murder him also, whose life he so much doubted, and whose death he so much desired, that he vowed not to desist till first he had got him dead or aliue.

2. This sentence of Herod, doth not only discouer vnto vs the extreme and never-like heard cruelty of this tyrant King, but withal his extreme blindnes and folly (as Saint Gregory of Nisse, brother to S. Basil most learnedly noteth.) For what (saith this holy Father) moued him to massacre so many little innocents? He perhaps will answere, that it was the apparition of the Starre, which appeared to the three Kinges, who tould him that it signified the birth of a new King. But tell me (thou great foole) if this new king be so mighty that he can alter, and move the very heauens, it followeth then, that he is out of thy jurisdiction, power, and iustice, wherefore then commandest thou to be proclaimed so cruell an edict against these infates? What offence haue they committed?

What occasion haue they giuen thee to pronounce against them so bloudy a sentence, sith we see no other crime as yet in theē, but that they are newly come into the world ? And for this cause alone, thou filleſt the whole cit-ty with butcherly hangmen, & com-mandest all the mothers vpon paine of death, to assemble themſelues with their little infants. O hard choice , O cruel ſentence, if neither appeare, ſen-tence of death is giue on both: if both appeare, one at the leaſt is ſure to dy ! It is very probable, that the fa-thers also , and the next of kin dred, found themſelues present at this ſo heauy, and dolefull a ſpectacle.

Now what wordes may ſuffice to expreſſe, and to ſet before the eyes of men ſo ſtrange a calamity : thofe teares, conuulfed and lamentable muſick, of children and mothers, of fa-thers and friendes, whorall cryed and exclaymed together, againſt thofe bloudy, butchers, and tyrants of their owne bloud? Who is able to repre-ſent by wordes, the lookeſ of the hag-

man , presenting the point of his sword to kill the child , his eyes furious and bloody , his wordes fierce, haling with one hand the infant to him , and with the other shaking & brādithing his sword to butcher him? And on the other side, to see the wofull and lamenting mother to pull her sonne, p[re]senting her owne head , to receave the blow let fly at the child , to the end her eyes might not behould the ruyne of her owne substance? Who is able to declare the sorrowes of the fathers , their earnest prayers, their great large offers, their cryes, their groantes , and the last kis ses & imbraeinges, which they gaue to their little babes?

4. Who is he that hath teares inough, sufficiently to deplore so many kindes of calamities , & sorrowes of afflicted mothers , considering on one side , the innocent babe sucking the breast, and on the other side , receaving the stroke of death , which pierceth his body through and thorough? The dolefull mother , on the

one side , giuing her dug vnto her sonne, and on the other side see streaming vpon her breast , the bloud of him to whom she gaue suck ?

5. And for as much as the edict of the cruell tyrant imposed this murder vpon al the children vnder two years old , it happened that some louing and tender mother had two sonnes , so that me thinkes I perceave , two of these murtherers about one poore mother . O great cruelty , O beastiall fury , for what greater inhumanity was euer heard , then to heare and see such effusion of bloud ? To see the death of so many infants , torment so pittifullly so many mothers , and to leaue so many sorrowful fathers with out sonnes ?

6. Consider in these tender infants , the wonderfull grace of Almighty God . Their tongues were as yet not able to confess Christ , and they were now made worthy to dye for Christ Scarce had they bodyes to receiue woundes , yet had they wherin to suffer for Christ . O how happy was their

natal day, in whose first entrance into this life temporall, presently occurreth life eternall. They were not yet ripe for death, and yet they happily dye to life! They had scarcely taken possession of their cradles, and they haue now attayned most glorious crownes. They are cruelly torne out of the armes of their mothers, but are forthwith carried, into the bosomes of the E. Angells.

7. Ponder heer the greatnes of the diuine goodnes, which shineth maruellously in these little infants. For what greater liberality of Almighty God can be considered, then to see, that God not only accepteth for an agreable sacrifice, but euен for martyrdome, a death endured by constraint, and not voluntarily? Where there was not desire, but force and violence. Where there was no precedent merit, but meere cauallity. Where the hart was not martyred, but only the body tormented. Where deuotion was not the cause they suffered, but only cruelty that massa-

cred. Where finally was present the
tyrants sword to slaughter, but not the
minde to desire this martyrdome.
But al whatsoeuer was wanting heer,
was supplied by the grace of A migh-
ty God , who changed those calam-
ties into crownes , and those meere
accidents into merites , for that the
malice of Herod , cannot be greater
then the goodnes of Almighty God.
For if that malice extended it selfe so
far, as to inflict paine without deme-
rit, it is no maruell , if this Goodnes
extended it selfe, to remunerate and
to crowne without precedent merit.

8. Next let the devout soule pon-
der in this place, how greatly that
barbarous cruelty and malice of He-
rod , wounded the hart of most sweet
Iesus , in behoulding the massacre
which was made , of these innocents
for his occasion. For it is verily to be
presumed , that the knyfe or sword,
that broached the body of each of
those Innocents , pierced his soule
quite through with compassion and
sorrow , mouing him to loue them,

and

and to endure as many spirituall, as they did corporall martyrdomes.

9. It is likewise very probable, hat with a mayne streame of teares, the Virgin Mother vnderstood in Egypt the lamentatiōs of these pittifull mo-
thers, with some of which she might
haue formely been fauillant & couer-
tant. Yea, if the bruite of ite came
to the eares of Augustus Cesar as far
as Rome { who said , that he had ra-
ther to be Herodes Hogge, then He-
rodes Sonne } neither could it be li-
kewise hid, or concealed from the
Virgin Mother in the land of Egypt,
who was also maruellously afflicted
for this tyranny .

10. The holy Scripture concluding
the discourse of this bloudy tragedie
saith : A voice was heard in Rama , Ra-
chael weeping for her children, and would
not be comforted, because they were not.
This word Rama, Ludolphus, and o-
ther holy Writters, interpret in altis on
high : For euē so this voice crying
for vengeance, reached to heauen by
its fearfull clamor, and brought with

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it to Herod , a most dreadfull & horrible punishment in this world , and the euerlasting paynes of hell in the other. For (as Iosephus the Jew relateth) Herod dyed ouerwhelmed with sundry horrible diseases, eatē of worms being yet aliuē tormented with an insatiable hungar, & with a most loathsome sauour , insupportable to himselfe & vnto others : accursed in his children, who were either by himselfe yet liuing (as the same authour saith) deprived of life , or miserably perished by sundry misfortunes and disasterous deatthes. For albeit he had a second descent , and a number of children, yet by the iust iudgment of Almighty God , within a few yeares his race was quite extinct and abolished , according to the prophesy , which saith : *Let his name be blotted out in one generation.* Pray we our Lord, that we may be deliuered from the like sinne , and from the like fearfull punishment ; which he for his mercy sake vouchsafe to grant vs, Amen.

DOCUMENTS FOR VS.

1. O Vr Saujour Christ was no sooner borne, but forthwith there arose vp a Herod for to kill him. Christ shall no sooner be borne in thy hart, but forthwith many other Herods will arise, to seeke to destroy him: such are the world, the flesh, the diuell, conterfet friends, & the like.

2. These things happening vnto Christ, he fled into Egipt. These thin-
ges hapning to thee, fly into solitude,
& separate thy selfe from the compa-
ny of men, especially from such per-
sons, as seeke to deprive thee of thy
spiritual life.

3. Weigh what an abominable
vice, ambition is, and desire of raig-
ning, for which this King commit-
ted such horrible mischieves, & bar-
barous cruelties: and fly all desire of
rule in worldly gouernement.

4. Herod did not hurt the children
whom he slew, but crowned them: so

wicked tyrants by their persecutions, doe not hurt the holy martyrs, but augment their crownes and christian religion, which they endeavor to extinguishe by their cruelty.

5. Amongst many fathers & mothers, only Ioseph and Mary were secure, for that they had Christ in their company. To them that be who hath him in his company, may be securte and assured to be deliuered out of all dangers whatsoeuer, though all the enemies on earth, and all the diuellis in hell, shold make warre against him.

6. Christ departing from Bethel, there was nothing heard but great mourning and lamentation. For euen so most certaine it is, that in the place from whence God departeth, there remayneth nothing else but sorrow and wayling.

Of the manner of life of this holy family, during the seauen yeares that they liued in exile in the land of Egypt. Mat. 2. 14.

CHAP. XXI.

Upon her a beche to dresse
blisfull & y^ere. lady with her
holy infant, being now
secure from the feare of
her brethren enemies, and hating
gotten in an unknowne equity, a
poore harbour ouer her heads, her
hand began to be somwhat at ease, so
that now the next thing she doth is
to cast with her selfe how to dischare
ge her dutie to her blessed child, how
to bring him vp, and by what mea
sures to get for him his daily obread.
First therefore (as St. Bonaventure
saith) that excellent Lady of all the
world, applyeth herselfe to sow & to
spinne for other folks, who carrying
the same home to those for whom
she wrought, and finding their work

to be so well done, were moued with loue and with pitty towardes her, in seeing so faire a young woman, so willing to worke to get her liuing, & admiring the resplendent beauty of the B. babe which she bore in her armes, (besides paying her for her worke) they peraduenture bestowed vpon her a peece of bread, or some other relect, for her selfe & her child, which she with great thankesfulnes and humility receaueth of them, beseeching God for to reward the. And they likynge her worke, do giue her more.

¶ Then she speedily returneth home, for she desireth not to be long abroad, applying her selfe, now to sowing, now to spinning, now to praying, and the rest in feeding and looking to her B. babe. Whome having sweetly brought a sleep, she layeth downe in a little cub of bords which Ioseph had made in forme of a cradle, that so she might both sit at her worke, and rocke the child. O that I knew the Iullaby, wherwith that lo-

uing

uing Mother, sweetly fungē her child
a sleep ! But what other was it , then
that diuine ditry so full of feruoui.
*My soule doth magnify our Lord, and my
spirit bath rejoyced in God my Sauour :*
Thus this heauenly treasure of Maries
soule, sometimes sleepeth, sometimes
sucketh her maydens mylke, & som-
times dallieth with her motherly
dugges, as other little children do. In
this wise that Lord of Maiesty , pas-
seth ouer the first yeares of his B life,
which he like another weake & vna-
ble infant, (and not as he who abso-
lutely commandeth both heauen &
earth) spendeth in lyng in his cra-
dle . O louely vertue of holy silence ,
how wonderfully dost thou rauish
my soule , seeing a God of such Mai-
esty to keep silence , and to be as it
were vnable to speake for the space
of a yeare ? line of bawnged 10.123

3. The B . Babe being a yeare old,
the tokens of loue betwixt the Mo-
ther & the Sonne , begin to appeare
more and more. Whereof to speake
(before I launce my selfe any further

into

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into this sea of loue) I could wish
that a fountaine of tender affections
would burst forth of my breast , to
helpe me to expresse their mutuall
loues ; or that I had standing by me,
some true & tender harted mothers,
to relate vnto me, the loues, the cul-
les, and tender affections, which they
expresse to their little babes, and they
likewise againe to the, that so I might
be able to vtter the tender affections
betwixt these two , which yet if they
should assist me altogether, and all
their loues be in one mother, never
could they be comparable to the ten-
der loue of this little child vnto his
mother , nor of this mother vnto her
child . Now Rob. vll. Rob now w
To speake therefore of those
thinges which are vniuersall to other in-
fants at a yeare old, and cannot in
reason be denied to him (who as the
Scripture saith , madel himselfe like
vnto ys in all thinges sinne excepted)
imagine first , what contentment &
what ioy of mind the B . Virgin did
conceaue, when she first heard her

hauenly

heauenly babe begin to speake , and to forme and pronounce imperfect wordes, as *mam* , or the like , instead of mothera How carefully did she retaine that first word , ponder in her mind the meaning of it ; and gladly recount it to Joseph when he came home . But how much more carefull was she , both in conseruing them , pondering , and very deeply impringing them in her hart when he began to speake more plainly ? For well she knew that all those wordes , were the wordes of God himselfe , and that all his actions yea euen those of his verie infancy , were our instructions .

5 Imagine secondly what cogitations the hart of the Virgin had , to carry , and hold him in her armes , whome she knew euen then , to be more truely held and borne vp in his , then he in hers ? And now and then with what affection and joy , she lifed vp his little body towards heauen , who for her seruice , hath now assumed her thither in soule and body , and crowned her Queene

of Saints and Angells ?

6. Imagine thirdly , what inward
joy she felt , when first she sate him
vpon his feet , and taught and learned
him to goe alone : now removing her
selfe a little from him , and then calling
him , and saying : *Come , my Iesus , come
unto me* , and in this wise learning her
God to goe alone . Blessed Lord , how
gladly did the little child runne vnto
her , and how ioyfull did the Mother
extend her armes , to clasp & hugge
within them that most inestimable
treasure , hastning towrdes her ?
Where thinke withall , how wonder-
full chary and wary she was , least he
should chance to catch a fall , or bruse
and hurt that amiable face ; of whom
(like another Angell) she was most
carefull , least he should dash his foot
against a stome .

7. Imagine fourtly , what comfort
she conceaued to see that blessed
Babe sitting by the fire , & warming
his handes , who enflameth both men
& Angells , yea the highest Seraphins
themselues , in his burninge loue ?

What

What affections, & what cogitatiōs,
to heare him aske of her somwhat to
eate, who opening his holy hand, fil-
leth with his blessing , cuery liuing
creature? How gladly,she beheld this
beauenly Lambe stāding at her knee,
and pretily going & houering about
her? How many times did she stricke
her needle in her worke , and stoop
to catch him in her armes and louin-
gly to kisse him? O happy hart, which
waſt thus vnted with the hart of Ie-
ſus ! O happy hand , which didſt ſo
often hādle the hand of Ieſus.O hap-
py lippeſ , who were ſo often ioyned
and laid to the lippeſ of Ieſus , yiel-
ding a moſt delightfull ſweetnes vnto
them , but drawing muſt more
delight and ſweetnes from them.

8. Imagine fifty, what cogitations
this holy Mother had, when ſhe made
him ready, and vnready , cloathing
him with her owne hands, who cloa-
theth all creatures below in earth, &
aboue in heauē. In performing wher-
of, how often did ſhe with moſt pro-
found deuotion of ſoule,a hundred,

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yea a thousand tymes, kisse the linnen, the garments, the garters, the gyrdle, and euery thing that went about him. And finally, how blessed Ioseph also returning frō his worke, helpeth to hould this diuine babe, And finally, when either they rise, or goe to rest, both of them vpon their knees, meekly offer vp their prayers at this altar of Mercy lying a sleep.

¶ 9. These, with many other like pious affections, may the devout soule safely draw from the mutual loue that past betwixt the holy Virgin and her heauenly lambe, from the first vnto the fift or sixt yeare of his infant age; where nothing is affirmed in this case, but that which we commonly see in euery mother vnto her child. And who may with modesty deny that to the Mother of God, which yet is graunted to euery other mother, no mother euer hauing such a louely child as this, nor yet such cause to loue him, as this mother had?

¶ 10. So soone as the child Iesus be-

gan to be about five yeares old , he went, (as Saint Bonauenture faith) too and fro of his mothers errandes , as in fetching of water , gathering vp of chippes where Ioseph wrought , carrying home of his mothers work , bringing her mony for it , and asking other ; for of these thinges the Sonne of God was not ashamed being sent by his mother : for that meeke Lrd , refused not to doe such lowly seruices , nor had his mother any other seruant , for all her liuing was in meeknes and pouerty . And what if sometime (as the same Saint faith) rendering the worke , and asking the mony his mother had earned , some curst and shrewish woman answeris him snappishly , taking the worke forth of his handes , and sending him packe without the mony . Alas how many wrongs are done vnto such as be strangers , & out of their country ! And thus returning home and being hungry , he asketh bread , and his mother hath it not to giue vnto him . Doubtles in this case her tender hart

was

was smitten with griefe , she moaning him and comforting him with her wordes, when she had not wherwith to giue him to eate : and many tymes also sparing it out of her owne belly, to saue it for him. Now if they were thus constrained to labour for their liuing & dayly sustenance, what shall we suppose of their poore apparell, lodging , and other necessaries belonging to howschould ? Had they like vnto vs , of euery thing double ? no doubtles, for they that loued perfect pouerty, would not possesse , although they might, that which was contrary to this holy vertue .

11. Now what can be imagined more stupēdious & ful of amazement, then to see the Sonne of the highest, to exercise himselfe in such humble offices ! To see the fountaine of euerlasting life (whereof who so drinketh shall neuer thirst) to beare a pitcher in his hand , & to fetch water at an earthly fountaine ! To see the bread of euerlasting life (whereof who so eateth shall neuer hungar) to de-

mand

mand bread for very hungar. To see him to gather chippes into his lappe who gathereth the Saintes into his glory. To see him sent of h is mothers errandes , who hath both Cherubins and Seraphins to send , & obey vnto him at his very becke . Auant, auant all worldly glory & superbity , sith I see my Lord in such humility . Fly , fly farre from me all scornefullnes and squemishnes , sith I see my B . Lord not refuse to soyle his fingars with thinges of such basenes.

12. These thinges finally and the like , may we meditate of our Lady and Ioseph , and of the B . Child Iesus in his tender infancy , not disdaining to coeane those thinges of him which seeme humble and childish , nor yet to become little , with little Iesus , for they breed deuotion , augment feare , enkindle feruour , cauie compassion , purity , simplicite , familiarity & conformity with his B . life . Yea , the meditation of such thinges abate pride , quench couetousnes , & confound curiositie . Finally , well may

we meditate of him thinges humble
and lowly, for that we are not able to
ascend so high and lofty.

DO G V M E N T S o F O R V S.

1. **N**oble personages, falling in-
to poverty by Gods permi-
ssion, ought not to bould it
for any shame, to apply themselves
to some laudable exercise to get their
liuing, seeing the Lady of Angells dist-
ained not to spinne and sow, to get
her liuing, and her little childs.

2. Christ, when he first began to
speake, did like another little child,
forme & pronounce some imperfect
words. How greatly ought this ex-
ample to confound vs, all affected
language, to see the wisdome of God,
and eloquence it selfe, to dispense in
speaking!

3. He doth carry Iesus betwixt his
armes, and with delight doth lift him
vp towarde斯 héauen, who the day
he receaueth is wary of falling into
any sinne, and with wordes and af-

fection,

fections full of loue , doth often lift
vp his hart vnto him.

4. He suffereth Iesus to fall, and to
dathe his foote againg a stome , who
the day he hath receaved his deare
Redeemer, doth commit any deadly
sinne.

5. He maketh ready and vnready,
cloacheth & vncloatheth blessed Iesus,
who spareth somwhat from his owne
backe, to cloath his poore and needy
members .

6. Lastly, he doth kisse his gyrdle,
and his garters , who is ready to be
bound or imprisoned, for the profes-
sion of his holy faith.

7. And in this manner mayst thou
easily moralize the other points.

K

of

Of the returning of our Lord and Sa-
aviour Iesus out of Egyp into the
land of Israell. Mat. 2 19.

CHAP. XXII.

AFTER scauen yeares
fully ended, in the which
our Lord & Sauiour Ie-
sus had liued in banish-
ment, and as a pilgrime in the land
of Egypt, at the last the Angel of God
appeared to Joseph in his sleep, wil-
ling him to take the childe and his
mother, and to returne into the land
of Israell, for that they were now
dead, that sought to kill and destroy
the child. Imagine where as this time
little Iesus is, & what he is a dooing
at that present; peraduenture he is in
the street coming homward with his
pot of water, in the company of other
little children, wonderfull glad to vn-
derstand this newes, that leaue is
graunted them after their long exile,

to

to returne againe into their owne Country.

2. They hauing giuen their neighbours to vnderstand of their departure, behould how on the morrow morning, some curtous men & women of their acquaintance come vnto them, to bring them a litle on their way, and to accompany them forth of the citty, in requitall of their loue and pleasing conuersation, which in occasions they had found in them. For they tould their neighbours, some dayes before, of their departure, because it was not conuenient for diuers respects, that they should depart from thence, sudainly, and as it were by stealth; it being otherwise now with them, then when they came into that country; for then they feared the death of their child, but now their enemy being dead, they were deliuered of that feare.

3. Now imagine heere, how they begin to depart and set on their way, holy Ioseph going before with the men, and our Lady following after

with the women, houlding little Iesus by the hand , for she will not let him come behinde her (as once she did) nor suffer him any more to be out of her sight: and being come at the last without the gates of the city , Ioseph curteously thanking them, would not suffer them to goe any further ; and they right curteously thanking him , were loath so soone to leaue their company .

4. Then some of the men taking compassion of them , & of their great and apparent pouerty , calleth Iesus vnto them , & giueth the child some ppeece of mony towards their expences , which the heauenly child is halfe ashamed for to take ; yet for the loue he bare to holy pouerty , he put forth his hand , and accepteth the almes , beseeching God for to reward them : and being called of some of the women , they also did the like vnto him : the holy Mother no lesse ashamed then the Sonne , yet humbly & curteously giueth them thankes for their charity towardes them . At the last louingly

imbracing

imbracing them (the teares standing
in their ey es for tendernes) they pray
God to be with them : and then goe
forward on their iorney. O what a
griefe and sorrow was it, to those of
that place , when they saw these holy
Saints would needes forsake them ?
So great the contentment was which
they tooke in their cōversation, espe-
cially those who by their example
had bee ne conuerted vnto the faith.

5. Consider heere , how the three
most excellent creatures of the whole
world, the Sonne of God, the Mother
of God , and the guardian or foster-
father of Almighty God , returne tiō
the land of Egypt into their owne
country, like poore & needy people,
For we heare of no Chariots nor wa-
gōs to carry their goods, but as they
came poore & needy into that cou-
try, so continued they poore, and de-
parted poore forth of the same. Here
therefore ought the deuout soule to
haue great compassion , seeing that
he whose is the whole earth, with all
its plenitude , chose for himselfe , his

father & Mother such exceeding po-
vertie , and to liue so long a tyme in
so great penury. Blessed Lord, how
greatly doth holy pouerty shine and
shew it selfe vnto vs both amiable, &
imitable in all their actions ?

Now the tyme of our Lords de-
parture out of Egipt, was / according
to diuers approued Authours) about
the feast of the Epiphany, the hardest
& coldest time of al the winter wher-
in to trauell. Thinke then of the ma-
nifould incommodities, which he su-
stained in this iorney. O sweet Lord
Iesus , thou faire young child , thou
that art Lord and king both of hea-
uen and earth , what great labour art
thou put vnto , and how soone begin-
nest thou to suffer for our sakes? Well
spake the Prophet in thy person
when he said: *I am poore, and in labour,*
from my youth. Sweet Iesu , how wen-
test thou, or how wast thou carryed all
that long way , in those thy young &
tender yeares? For it seemeth that
this thy returning againe into thy
country, is more grieuous & painfull,

both

both to thy selfe and to thy leaders, then was thy first departure from it : for thou wast then to little, that thou mightest easily be borne in thy parêts armes, but now thou art growen bigger, and elder in the space of seauen years, so that thou canst not well be borne, and yet to goe thou art not able for tendernes of age, and againe to ride thou art not accustomed.

7. Thinke therefore, how sometime little Iesus goeth afoot, vntill he be so weary that he can go no more; And then how his father taketh him vp in his armes, and setteth him vpo the backe of their sorry Asse and slow of pace ; where his delicate and tender body is exposed to the winde, rayne, and to the snow, and is so bitten and pinched with the weather, that many tymes he loolseth the felling both of handes and feet, and is constrainyd to tremble & quake for very cold, saying to his mother: Mother I am so cold, that I know not in the world what to doe. Who for tender compassion taketh him downe,

saying: Alas my deare and tender child, how sorry am I that I cannot help thee, come put thy handes, my dearling, into thy mothers brest, that so thou maist heate them.

8. At night when they come vnto their place of rest, the tender body of little Iesus is so soare and weary, that he bath no stomacke to eate his meate: which I leau thee to thinke, full many atyme, how short and sorry it is, after so long and so painfull a iorney. Then our Lady walneth his feet, and peraduenture like S. Mary Magdalene, wipeth them with the haire of her head, and hauing layed him downe to sleep, she rubbeth and maketh cleane his hose and shooes, & his other garments and dryeth them against the morning: meane while holy Ioseph watereth their wearied beast, and giueth him whereof to eate, being so needfull to them in that iorney. Now who is he, that behoulding these so worthy personages, and in such great authority with Almigh-
ty God, to do such base and abiect

workes,

workes , will refuse the basest and
humblest workes that are in the wold,
and not rather subiect himselfe , to
euery humane creature for the loue
of God ?

9. Coming at the last to the end
of that weary desert , the way where-
of had lasted so long, there they foud
(as S. Bonauenture piously imagi-
neth) Iohn the Baptist , who had be-
gun at that time to liue in the desert,
doing of penance , and leading a life
exceeding rigorous, wonderfull glad
and ioyfull at their meeting togea-
ther. This holy Baptiste was a worthy
child from his very birth . He was
the first Hermit , and the first begin-
ner of religious life now practised in
the new law. He liued alwayes chaste.
He was a great preacher , and a pre-
tious , and most glorious Martyr , &
therfore wonderfully beloued of our
Lord Iesus for his rare vertues.

10. Hauing passed the riuer of Ior-
dan (where afterward S. Iohn Bap-
tized) they next came to the house
of our Ladies cosen S. Elizabeth ,

where these holy wayfarers rested & refreshed themſelues for a little while. And there Iofeph vnderſtanding that Archelaus raigned in his Fathers ſteed, by the counſell and aduife of the Angell of God, he retyred himſelfe with the B. Child and his mo-ther into a citty. of Galile, named Nazareth, wherein was their owne house, to the end, that by meanes of his nuſſing and continuall preſence, he might honour that ſacred dwel-ling, wherein he had taken human fleiſh. Which being transported from thence vnto the Hill of Loretto in I-taly, is a wonderfull ioy and com-fort to all deuout Christians, who in great reverencē and deuotiō euē to this day, kiffe the very walles, which the child Iefus (after the manner of other children) had walked by, and touched, and handled with his holy handes.

11. The B. child Iefus now returned out of Egipt, we may deuoutly thin-ke how the louing kinred and frien-des of our Lady, come gladly to visit

them,

them, and to welcome them home : bringing with them such presents & giftes, as they supposed most needfull to them, who found their owne habitation so poore and destitute of all prouisio : where this holy family, lead togeather a poore and simple life, but not without great abundance of spirituall riches, incredible ioy and comfort of mind. Let vs beseech our Lord for his mercy sake, that how poore soever our life be in this present world , we may after their most holy example , place our chiefest cōtort in those spirituall riches of the world to come. Amen.

DOCUMENTS FOR VS.

1. **S**eauen yeares did our Lord Iesus live in banishment in the land of Egyp: a great comfort for all those who in these tymes of persecution, are forced to fly, and are banished their country for the Catholike faith, because in this they are made like to our Lord .

3. Our Lady held her Sonne fast by the hand, for feare of loosing him, as once she had done: after whose example, do thou hould him so surely by the hand, that thou never loose him by thy sinnes.

3. If B. Iesus disdained not to take an almes, dildainne thou not (albeit thou bluise) to take an almes, although before thou hast beeene so rich, that thou wert able to giue to others.

4. He truely returneth backe into his country, & is ioyfully receiued of his acquaintance (both of men in earth, and Angells in heauen) who falling from the Church for feare, returneth againe to her communiō, to the great confort, both of himself, & all the faithfull.

5. Thou who art poore, and dost often walke a foot in wet and cold when others ride, thinke of the commodity of this iorney of Christ, and it cannot choue but somewhat comfort thee.

6. Then is Iesus set by vs vpon a

forry

forry beast, and very slow: when we
find our selues dull and lumpith in
our deuotions, or in the doing of o-
ther good workes, because of some
difficulty that there is doing of them.

7. Thus maist thou spiritualize
his pinching cold, the heating of his
handes in his mothers breasts, the
rubbing & cleasing of his cloathes,
and the like.

*How the child Iesus was lost at twel-
ue yeares old: and how he was
found in the Temple of
Hierusalem. Luc.*

2. 42.

CHAP. XXIII.

I. **T**HE Blessed Child Iesus
being twelue yeares old,
his Mother, togeather,
with holy Ioseph his sup-
posed father, went vp to Hierusalem
to the solemne feast of the Passouer
which dured the space of eight dayes

at

at which solemne feast, euery man was bound to repaire to that holy place, according to the commandement of the law. And albeit no women were obliged to the keeping of this law, yet many w^te^r of their owne deuotion: wherupon the devout Virgin also ascended thither euery yea^r, leading with her her little Sonne, whome she loued to well either to leaue at home alone, or recommend to the care of any other.

a. In this tender age of twelve yea^res, (being the most flourithing and most gratiouse estate of humanc life) went the chiid Iesus with his parents to Hierusalem, trauailling on foot all that long and tedious way, to wit, some threescore & fourteene myles, or there abouts, to honour his heauenly Father in those appoin- ted feastes: for not a litle was the loue and connexion of willes, betweene the Father & the Sonne, but far greater was the inward sorrow and affliction of his hart, when he came thither, and beheld the dishonour

which

which there was done (by a number of sinfull and wicked persons) then was the outward ioy which he conceaued, in all those pompes and great solemnities. Thus goe they all three , according to the custome of the law, to render thakes to Almighty God, for the benefits they had receaved of him: in which going they declared , a maruellous sanctity , a great reuerence at their entry into the Temple , a feruent deuotion during the tyme they remayned there , and a most rare spirit in all they did. For albeit they were accustomed to make this voyage every yeare , yet they did it not only for fashion sake , but euery time brought with them a new spirit , and interior feeling , as if they had never beene there before.

3. Now those dayes being fully ended , the child Iesus remayned alone in Hierusalem , not by chance , or negligence , or by forgetfulnes of his parents , but of his determinate will and proper deuotion , that euen from a very child , he might demon-

strate with what zcale he burned in religion , & in aduancing the glory of his eternal Father : & to admonish vs by his example , how cuen from our very infancy and tender age , we ought to inure our selues to the loue of deuotion and holy thinges . Now let the devout soule hearken attentiuely , and make himselfe present to all that followeth , for that this mistery is very deuout , and very profitablie ,

4. When the B. Virgin therefore and S. Ioseph were gone homeward on their way , the child Jesus vnwitting to them , stayd behind them in Hierusalem. And for that it was the custome of the people of Israell , in going to solemnize the holy feastes , and in returning backe to their owne houses , (for the greater integrity & conseruation of chastity) the men to goe by themselues , and the women by themselue , to the end that separating themselues one from another , they might the more religiously celebrate the feastes , according to the

coman-

commandement of the Law , but to children indifferent to goe in the company of the one or the other; this was the cause of the error in the parents of Iesus; and the reason that they lost him, our Lady thinking him to be in the company of the men with his father, and he thinking him to be in company of the women with his Mother.

s. When these two holy personages met togeather at euening , where they purposed to harbour after their iorney , our blessed Lady seeing Ioseph come in , without the child , (whome she firmly believed had beene with him) she demanded of him where he was . Who answered her that he knew not , for he supposed he had beene with her. And there with all our blessed Lady burst forth into most bitter weeping , wringing of her handes , and in great sorrow saying: Alas where is now my sweet & blessed child ? And forthwith she began to goe about in the euening , sorrowfully seeking frō house to house,

as

as modestly as she might , asking those she met , and saying : *Saw you not my Sonne?* And scarcely could she cō-
taine her selfe for griefe and sorrow for him : and holy Ioseph followed her also weeping . For , hauing found the child alwayes so obedient vnto them , euen from his birth , in all thin-
ges it pleased them to commaund him , and that he was now thus lost vpon the suddaine , she , and Ioseph had such and so exceeding apprehen-
sions of feare , that there is no tongue which can expres the same . The reason whereof is very manifest , for as much as sorrow and all the other passions of the soule , are founded in loue , the which by how much the greater it is , so much more feare & sorrow doth it effect . And who is he that is able to declare the loue which the sacred Virgin bore to her Sonne ? such it surpassed all the loues and af-
fections that euer were , or euer shall be in the whole world .

6. Now when they had both long sought and found him not , what rest

suppose

suppose we they tooke that night, & namely his B. Mother, who loued him so tenderly? Surely no wounder though they were confortles, albeit their good frindes did comfort them as much as they could, for it was no little losse, to loose Iesus. Wherefore we haue heer iust cause to take compassion of the great anguish of soule our B. Lady was in at that present, for the losse of her Sonne, for she was neuer in the like sorrow from the first houre that she was borne. Full of sorrow therefore, as aforesaid, for that she could not find her Sonne, that pure and simple Doue encloseth her selfe within her chamber betaking her selfe vnto her prayers, as to her best remedy in that distressed case, & casting her weeping eyes vp to heauen, said to the Almighty Father, as hereafte followeth.

7. O heauenly Father, and God of everlasting clemency, it pleased thee of thy goodnes to commit to my custody, thine only begotten Sonne, but behould now (O holy Father)

how

how I haue lost him, nor know I in
the world where he is, nor where to
seeke him, but thou (O my God who
knowest all things) tell me I beseech
thee where he is. O good Father,
behold the affliction of my hart, and
not my negligence : take from me
this bitternes, & for thy tender mer-
cy sake, restore him againe vnto me,
for I can no longer liue without him.
If I haue herein offended thy Maie-
sty, behold heere my body ready to
receave al the punishments of thy iu-
stice. Thou sentest (O gentle Father)
a glistering Stare, which conducted
the three wise men, from the furthest
partes of the world co the stable of
thy Sonne : send now also (I do be-
seech thee) the beames of thy light,
which may direct and lead me vnto
him. O blessed Angell of our Lord,
which wast heretofore the messenger
vnto me of so happy newes, saying
vnto me, Our Lord is with thee, say
once againe the same vnto me, and I
faithfully vow, neuer to loose him
during my life .

8. And thou my sweet Sonne Iesus,
how is it with thee , where art thou
now at this present? Where dost thou
sleep ? Where dost thou eate ? And
where dost thou make thyne abode
and being ? Lord, if thou be gone vp
into heauen againe vnto thy Father,
yet vouchsafe to certify me thereof ,
for well I know that thou art the na-
turall Sonne of Almighty God , but
then why wouldest thou not tell me
thereof before thy departure ? Thy
heauenly Father (O my Sonne) de-
fend and keep thee from all misfor-
tunes , and from the malice of thine
enemies. Deare Sonne shew vnto me
where thou art, that I may come vn-
to thee , or else doe thou returne to
me. Pardon me this once, and I will
neuer more keep thee so carelesly ! O
my sweet Sonne , delay no longer to
come vnto me, neuer yet now since
thou wast borne , haue I bee[n] one
houre without thee, and sith thou art
my hope , my life, and all my good,
how shall I now liue without thee ?
Shew me therefore where thou art, &

by

by what meane I may come to find thee.

9. In this manner or the like, may we deuoutly imagine, our B Lady to haue made her sorrowfull plaint and moane, all that night for her blessed Sonne. And on the morrow very early in the morning, she togeather with her holy husband, went forth to seek him, by divers odde and by-wayes that went to Hierusalem. And they furthermore asked and enquired among their acquaintāce & their kinred, but they could no where heare any newes or tydinges of him; wherfore his mother seeing she could not find him, was perplexed without all hope, nor could in any wise be comforted.

10. It is written of the mother of Tobias, that when her sonne staid somewhat long in his iorney before he returued home, she wept and lamented bitterly saying: *Woe, woe is me, my sonne, why sent we thee to go to a straung country, the light of our eies, the stafe of our old age, the comfort of our life, and the*

hope

hope of our posterity? Now if Tobias his mother, tooke the absence of her sonne so grieuously, how then did the B. Virgin take to hart the absence of her deare & only Iesus? What compassion is there here betweene mother & mother, sonne and sonne, treasure, and treasure, losse and losse? Wherfore look what odds were betweene the one and the other, the same was betweene the sorrow of the one, and the other.

11. The holy Ghost, willing at last to put an end to the martyrdome of the innocent Virgin, would that she should seeke him in the proper place where indeed he was, to wit, in the Temple, and House of God, for as much as ordinarily euery thing is found in its proper place. The third day therfore when they came to Hierusalem, they went & sought him in the Temple, and at the last, the Virgin lifting vp her eyes, sudainly espied this light so much by her desired, sitting amidst the doctors, wisely questioning and disputing with them. And as soone as she had the sight of

him,

him, she was as glad and ioyful, as one that had been returned frō death to life, sustinably crying out and saying: Yonder is my B. child, yonder is my Lord and God; and presently kneling her downe, she thanked his goodnes with weeping ioy. O blessed Mother, who can expresse with wordes, the excessiue greatness of thy ioy, concealed at the sight of thy desired Sonne? Then was thy soule illustrated with the sight and splendor of that bright shinning sunne, and feare and trouble being put to flight, true tranquillity was restored vnto thee, with teares of ioy. Then mightest thou call vnto the quires of Angells, and invite them to rejoyce with thee, of the finding againe of that pretious groat, and of that celestiall pearle sought of thee with so great solicitude.

12. No sooner did obedient Iesus perceauē his mother, but immediatly arising vp and making low reverēce vnto the whole assembly, he gladly went vnto her; where thinke with what loue she receaued him, with

what

what vnspeakable ioy she caught and imbraced him within her armes, and with what motherly affection & authority she sweetly kisseth him, pressing his B . face to hers , and so repos'd a while vpon him for tendernes, vntil such tyme as he had taken breath.

13. At the last she spake vnto him, (not reprehending him , but enquiring the cause of what had hapned) saying: Son, why hast thou soe done to vs, behould thy father & I sorrowing did seek thee. And he sayd vnto them : What is it that you sought me , know you not, that I must be about those thinges which are my Fathers! The very first wordes, that we reade in holy Scripture to haue been pronounced by the mouth of our Sauiour, wherin he expressed his diuinity : wordes truly of such sublimity , that Mary and Ioseph vnderstood them not (as the Scripture noteth) that is to say, understood them not so perfectly , as they did afterwardes . In which wordes he did not reprehend his father and mother for

that they had sought him thre dayes but shewed vnto them , that they ought not to haue sought him , as an infant that had lost himselfe , or his father and mother : which hauing said, he forthwith went with them , and was obedient vnto them, as the Ghospell saith .

¶ 4. Finally touching his corporal food , S . Bonauenture and other holy Fathers say , that he went to some hospitall of poore men , and there shamefastly craued and asked lodg ing for Gods sake , eating and lying with those poore people , like another poore child ; yea some holy Doctors say , that he begged his bread vp and downe in the streets of Hierusalem , in the company of other beggars , some moued with mercy giuing him almes , and others denying him . O how blessed were those who had the good hap to succour thee in thy necessity , and with their pious handes to relieue thy wants , whilst thus thou wert vp & downe from dore to dore ! Wherfore goe

thou

thou also (O my soule) and ioyne thy selfe for a companion to poore Iesus, and aske almes togeather with him, yea aske thou euен of himselfe. O how blessed shouldest thou be , if thou couldst obtaine but some little peece of that bread, which had been touched of those diuine handes, and to be filled with the reliques and the fragmēts of that diuine food ! which he for his tender mercy sake , graunt vs to tast , at the least spiritually , Amen.

DOCUMENTS FOR VS.

1. **F**rom this example of Christ our Lord, the deuout soule is to drawe diuers documents. First , he that will perfectly cleave to Almighty God , ought not to conuerse with his carnall friends , but to forsake them : in token whereof , the child Iesus forsooke his owne deare mother, when he would attend to the busines of his heauenly father.

2. He that liueth according to the

spirit, ought not to maruell, if sometimes he remaine dry in soule , & as forsaken of Almighty God , sith this befell to the mother of God : nor yet to become slouthfull, or to faint in deuotion, but diligently to seeke him againe by the continuall exercises of the spirit, instantly persevering in holy meditations, and other good workes, vntill he find him .

3. The Blessed Virgin banished out of her native countrey, into the land of Egyp特, and placed in so great tribulation , yet lost not her Sonne , but after going to these feastes , there she lost him : to give vs hereby to understand, that Iesus is oftentimes lost in prosperity , and kept in aduersity .

4. Our Lady seeking our Sauiour by diuers odde and by-wayes, found him not . Many deceiued soules at this day , seeke Christ our Lord by diuers od and by-wayes , which is the cause doe they not find him : for Christ is no where found , out of the Temple of his Church .

5. Christ went incontinently with,

his father and Mother, & was subiect vnto th̄. O most perfect obedience, wherin the euerlasting wisdome and maiesty of God, is obedient at the becke of Mary and Ioseph, beinge peop[e], simple, poore, and despised of the wold: To the end that thou regard not to whome thou obeyest, but who he is for whose sake thou obeyest, who is God himselfe the Lord of al things.

of the life which our Lord and Saviour Iesus, led from the twelvth, vnto the thirtith yeare of his age.

CHAP. XXIV.

FOR as much as from the twelvth, vnto the thirtith yeare of the life of our Lord, we doe not find in holy Scripture, what he did, nor how he liued those eightene yeares. Considering moreover, that it is the ordi-

nary custome of the Euangelists , to describe or write, only the histories of the mysteries, leauing the internall affections and pious motions of the mind , to the deuout inquiry of the diligent reader; I haue therefore desired to make here a particular meditation of this matter , that none may suppose this part of his blessed life, to haue been spent impetinently.

2. Touching this part therefore of the blessed life of our Lord Iesus , let the deuout soule seriously consider, how he often retyred and sequestred himselfe (as S. Bonaventure saith) from the company of other people, repayred often to the Sinagoge as to the Church , and dayly exercised himselfe in holy Prayer ; many of the priests, and of the people, wondring and admiring , to see a young man (so poore and so abiect in outward shew) to frequent the Church so perpetually, to be so often found vpon his knees , and to pray so deuoutly before the Altars ; in so much that there was never scene a man so poore,

so deuoutly giuen to the seruice of God.

3. Hauing ended his prayers , he returned home, diligently asisting in al thinges his blessed Mother, and his supposed father : Her, in drawing of water, fetching of wood , laying the table ; blessing the meate , and after meate , going into the garden, and weeding the lame , the chiefeſt food of this holy family being hearbes & rootes: Him,in carrying and recaryng ſome part of the cooles wherwith he wrought , planing of boardes , gathering vp the chippes which were hewed off, and carrying them home vpon his ſhoulders. O Lord , how great account would we make at this day,if we had but one of thofe chips which were gathered vp, and which had paſſed through his holy handes !

4. Consider next, how our Lord Iefus, all this tyne was held for a carpenter , and was called the ſonne of the carpenter. Iefus did build indeed, not now no more worldes, nor hea-

tions, nor starres, but in other mens houses exercised the art of Carpentry, as to reare vp buyldings, planit, hew, carry timber, and to ascende vpon houses, to lay postes and rafters in their places. Haue compassion therefore on thy Lord and Redeemer, to see him thus labouring and sweating for to earne his liuing.

5. Behould in the person of this Lord, our first parent Adā, labouring in the sweat of his browes to get his bread, albeit there be great differēce betwixt his labour and the labour of Adam: for the labour of Adam was the punishment of sinne, and was on- ly auailable to get bread wherwith to sustaine the corporall life: but the labour of our Sauiour, was auayle- able to expiate our sinnes, and to get the meate (not for himselfe, but for vs) of life eulasting.

6. Heore may he likewise see that great Patriarch Jacob, watching all the night, and all the day long, tra-uellung & wearyng himselfe, for to get, as well his owne, as also the li-

uing of his family. Thinke next when this. B Lord returneth home from his worke , how readily his pittifull Mother runneth vnto him , to take his burthen from his shoulders , and to vnload him , what inward compaf- sion she taketh of him to see him so broken , wearied , out of breath , and all on a water , with the force of his labour .

7. After worke , imagine (as S. Bo- nauenture saith) how they three eate all togeather at one little table , nor pretious and delicate meates , but course , simple , and such as were only needful to sustaine nature : and how after meate , they discourse and talke togeather , not vaine , and dissolute talkē , but full of wisdome and of the holy Ghost , feeding their soules no lesse then their bodies . There all the order of domesticall affaires was admirably entertained and obserued , & the keeping & distinction of all their houres , and the distribution of actions : the body exercised about exte- riour workes & offices , and the spirit

giuing and applying it selfe to Al-mighty God.

8. O how great was the ioy which the Virgin tooke to keep in her pos-session this heauenly pledge , to haue him alwayes by her side , to see him euery day sitting at her table, to eate with him togeather in the same dill , to heare his wordes, to enjoy his pre-sence, to contemplat that diuine cou-tenance, those eyes, that modesty & that maiesty, which shined so resplé-dantly in her blessed Sonne ? And how often tymes did she leue off eating at the table , to see him eate , who feedeth the Angells .

9. After these & such like labours and recreations, they went (as S Bo-nauenture saith) every one to prayer in their closets : for in that dwelling they had made , three seuerall places or partitions , as it were three little chambers wherin to pray and to rest themselues Where behould our Lord Iesus Christ in feruent prayer for a long space of time, so humbly, and so frequently as it were some other of

the poore people, and so perfeuerantly euery evening in the same châber.

10. O deare God, wherfore dost thou so often afflict & put to penâce thy most innocent body, whereas the labour of one only night was sufficient for the redēption of the whole world? Thy immense loue towardes man, moued thee to performe great deedes of pennance for him. Thou who art the king of kinges and eternall God, who releueuest all in their necessities, and impartest to al others thy blessing so plenteously, as the condition of euery one requireth, didst reserue to thy selfe so great pouerty, humility, austerity, labour & affliction, in watching, sleeping, abstayning, eating, and in all thy other actions, continued so long a time for the loue of vs.

11. Blessed Lord, where are they that spend & consume so much time in idlenes, that seeke so carefullly the ease and contentment of their flet, curiositie of diet, variety of ornamêts, and other vanities? Surely those who

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seeke these thinges , learne not this in the schoole of Christ, who both by his word, and by his example, taught vs meeknes, pouerty, pennance, and the chasteisement of our bodies. Vnles therefore we be wiser then he , if we will not deceiue our selues, let vs imitate this soueraigne master, who will neither deceauie , nor can be deceaued: and hauing food & rayment (as the Apostle saith) les vs remayne contented herewith, imitating to the vtmost of our abilities , the blessed life of our Lord Iesus, that so passing ouer this wretched life in true pennanc, we may afterwardes attaine to the life euerlasting, where is perpetuall ioy without all paine, Amen.

DOCUMENTS FOR VS.

1. **C**hrist our Lord, though poore and abiect in outward shew, neither in respect of the greatness of his diuinity , refused to labour, nor yet in respect of his great pouerty omitted to pray: to the end,

that

that the greatest of all , shold not disdaine to doe the workes of humilitie , nor the poorest of all , suppose himselfe exempt from prayer.

2. They with Christ doe drawe water , who come to confession with teares of sorow for their sinnes. They lay the table , who so prepared , approach to the table of our Lord. They with him doe afterwardes weed their garden , who by frequenting the holy Sacraments , doe pluck vp by the rootes , the hurtfull habits which grow within them .

3. They with Christ doe play the carpenters , & doe erect and reare vp spirituall buildinges , who doe helpe and contribute to the aduancement of the Catholique Church . And they doe plane and hew timber , who by their corporall mortifications , doe so polith themselues from their imperfections , that they may be fitly placed as postes , and rafters in the house of God .

Heigham, J.

Of the Baptisme of our B. Lord, and
Sauiour Iesus. Mat. 3. 13.

CHAP. XXV.

1. **A**FTER that twenty and
and nine yeares were ful-
ly expired , in the which
our Lord and Sauiour Ie-
sus had alwayes liued in pittance &
abiection, after a secret and concea-
led maner as aforesaide, in the begining
of his thirtith yeaare , he spake vnto
his most blessed mother, meekly cra-
uing licence of her to depart, saying:
My deare Mother the tyme is now
come that I must glorify my heauen-
ly Father, and manifest my selfe vnto
the world , who haue so long a tyme
layn hid, to finishe the worke of mans
saluation , for which my Father hath
sent me hither : wherefore my deare
mother , be of good comfort , for I
will not vterly forsake you , but will
shortly returne againe vnto you.

2. This

2. This said, that soueraigne master of meeknes kneeling downe vnto his Mother, humbly asked her holy blessing. And she likewise falling on her knees againe to him, imbraced him in her armes, and with weeping teares said thus vnto him : Not my will, but thine, my B. Sonne, be euer done, and thy heauely Fathers blessing and myne be euer with thee, and alwayses thinke vpon me, nor be ym-mindfull soone to returme againe vnto me. O how punctual was the obedience of the Sonne, thus to abandon that most chaste dowe, his B. Mother, and the sacrifice of the Mother to deprive her selfe of that most sweet & contented life, which lie lead in the company of such a Sonne ?

3. Then tooke our Lord his way from Nazareth towards Hierusalem, vntill he came to the riuer of Iordan, where John Baptized, distant from Hierusalem some eightene myles : all which long way, that Lord and king of the whole world, goeth alone without all company, for as yet he

had

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had not any followers or Disciples. O blessed Lord and Sauiour Iesus, thou that art King of all Kinges , and absolute Lord ouer all Dominions ; whether goest thou in this manner all alone ? Good Lord , where are all thy Dukes, Earles, Knightes, and Barons, thy coaches, horses, and troupe of attendants who shoulde be about thee , to guard & keep thee from the pressie of the people , as the custome is of Kinges and Nobles ? Where are thy Harbengers , and Purveyours , that shoulde goe before thee, to make way and prepatation for thee, with other pompes and worldly honours, which we who are wretched wormes doe ordinarily vise ? art not thou that high Lord with whose mercy & goodnes both heauen and earth is wholy re-peschifed ? How is it then that thou walkest thus simply all alone , bare-foot & bare-legd on the ground ?

4. Thus went our Lord Iesus in most humble wise many dayes iornies , vntill he came to the riuere of Iordan, asking almes by the way for

the loue of pouerty. And being come vnto Iordan, he there found John the Baptiste baptizing sinners, and a great multitude of people which repairethither to heare of his preaching, because they reputed him for Christ. Where behould how our Lord Jesus went amongst the rest, vnto John, & said vnto him: I pray you to baptise me with these others. What meaneth this O beauty of heauen, O pure soultane of eulasting life, O cleare spring of all cleanes, what hast thou to doe with the lauityory of vncleances, what need haft thou of the remedie of sinners? Is phisick to be applyed to one that is whole? O walking needful to one already cleane! Whereto then (deare Lord) hast thou contracted sinne, that thou standest in need to be haprized? Not truely of thy father who is God, to whome thou art equal, and in whom no kind of sinne can be. Nor yet of thy Mother, whom thou electedst for a Virgin, for thou couldst contract no sinne of her, who conceaued thee without sinne O wo-

derfull humilitie of the Sonne of God, which I verily belieue to haue beeene such, as was alone sufficient at that present to open the heauens , and to cause the Angells to descend to honour him !

5. John therfore behoulding him, by an interiour light diffused from heauen into his soule , presently knew him, and partly with ioy , and partly with feare , to see the Sauiour of the world in such abiect and contemptible estate, with great reverencē, said: Lord , I ought to be baptizēd of thee , and comest thou unto me? Thou who art infinit God, Sauiour of the world, and forgiuer of sinnes , thou who sanctified me in my mothers wombe, comest thou to me? to me thy creature? To me thy seruant? To me a worme of the earth to be baptizēd of me? Behould men will repuge me for a lyar and will stome me, I having preached thee for the greater, and thou comest to me as if thou wert the lesser; rather baptize all that are here present , and me my selfe before all others.

6. To this our Lord Iesus answēred saying: *Suffer it so now*, for thus it behoueth vs to fulfill all iustice. As if he had said: Speake not heereof at this present; nor bewray me, because my tyme is not yet come, but doe as I command thee, and baptize me, because now is it time of humility, and not of maiesty. O that I a sinner had been present in the company of those sinners, and to haue heard that humble contention, betwixt the Disciple and the master, betwixt the Creator and the creature, who contended betwixt themselues not of primacy, or of the prerogatiue of honour, as men of this world are wont to doe, but of the office of humility, whether of they should first submit themselues! This holy contentiō if I might haue scene, with how much contentment would my soule haue been filled? How singular an example should I haue take of hynibling my selfe for euer after, and of laying aside all pride and haunes, for the tyme to come!

7. At the last, when the holy Bap-

tist saw our B . Lordes will was to haue it so, he did as he commanded, and so baptized him . But O Iohn what wilt thou do ? How darest thou behould him naked before thy eyes, whom the Cherubims and the Seraphims tremble to behould . Iohn therefore trembleth , nor is it any maruell, that a man shoulde tremble and be afraid, to lift vp his hand to touch the top of that diuine & sacred head, which the Angells ador, the Powers doe reverenc, and the Principalities doe feare . O happy Iohn to whome that is granted, which to all others is denied, to wit, to baptize him, who only can baptize men with the holy Ghost and with fire .

8. Behould now how that high Lord of Maicity putteth off his cloathes, and strippeth himselfe naked, euen as another of the common people, is plunged in the cold waters, & in that cold tyme of winter for the loue of vs , giuing vertue vnto them, to purge the sinnes of the whole world : for neuer could the waters of

Baptisme

Baptisme haue waled away the sinnes of the world, vntes they had been first sanctified with the touch of his blessed body. This was no sooner done, but behould, heauen was opened, and an inestimable splendor shone about Christ, yea so great a brightnes encompassed him, as if the sunne, and the starres had been thurvp, & the Empireal heauen had been diffused vpon earth; All the B. Trinity also was personally present: for the holy Ghost came downe in the likeenes of a Doue and rested vpon the head of our Lord and Sauiour, and the voice of God the Father spake frō heauen saying: *This is my wellbeloved Sonne, in whome I am well pleased, heare yee him:* for it was not conuenient, that such a rare example of humility as this was, should passe without the testimony of some great glory, to fulfill that truth which sayeth: *He that humbleth himselfe shall be exalted.*

9. Behould (O Lord Iesus) how it is now high tyme that thou speake vnto vs, why then wilt thou be any

longer

longer silent, sith thy heauenly Father hath both licenced thee to speake vnto vs , and commanded vs to hearken vnto thee ? How long wilt thou (who art the power and wisdome of the highest) conceale thy selfe, appearing so weake in Vnderstanding ? How long wilt thou, who art the Sonne of God and King of heauen , suffer thy selfe to be supposed and called the Sonne of a Carpenter? O thou mirour of perfect meeknes , how much dost thou confound my pride ! for I when I shoulde be silent , yet must I needes put forth my selfe and shew my wit, although it turne to myne open shame. When I shoulde heare to others, I take vpon me to teach : and when I shoulde be obedient, I become a commander, & doe not follow thy hūble example. Loe, saith Saint Bernard , our Lord from his very infancy, vntill the age of thirty yeares, hath only laboured, to learne vs this lesson of iulence and meeknes.

10 . This vertue was especially apparent in his holy Baptisme , by his

meeknes

meeknes and lowlines shewed to his seruant, making him so worthy and great, and exalting him to an office of such excellent dignity, and himselfe to supply the place of a most abiect person, euен of a very sinner. In which point the meeknes of our Lord was very wonderfull, and not a little to be admired. For hauing vntill this tyme concealed himselfe, and lined amongst the people in contempt & abiection, and purposing now to preach, and to manifest himselfe vnto them for the Sonne fo God, notwithstanding he would come to do penance, and to be Baptized amongst them, and that openly in the sight of so many sinfull persons. Wheras according to comon reason, he might haue doubted least hereupon (when afterwards he should preach to thē) they might hould him in lesse reputation, and the rather despised him and his doctrine. But the master of meecknes, omitted not for all this, to hūble himselfe in all maner of lowlines, for our instruction: shewing by this ex-

ample,

ample, that he had already attayned, to the perfect despising & contempt of himselfe.

¶. Wherefore let vs doe our best endeauour to attaine this vertue, that is so needfull & so necessary, not fearing or doubting hereby, that we shal be any ior the more vnable to profit or to further others : For as at this tyme of our Lords Baptisme, shewing towards his seruant this soueraigne meeknes , and so much abasing himselfe , the Father from heauen did witnes, and the holy Ghost gaue testimony , that he was the Sonne of God: euен so although we make our selues most abiect , and humble our selues neuer so much in our owne eyes, and in other mens also yet, God will make vs knownen in time conuenient, as shall be most for our merit, for others profit, & for his owne glory. The which he for his mercy sake, graunt vs euer to fecke and desire. Amen.

D O C V.

DOCUMENTS FOR VS.

1. Christ as the true maister of humility, going to be baptiz'd, though hauing no sinne, yet would mingle himselfe amongst other finners: and we although we be finners, yet in no wise will endure to be noted for such.

2. Christ demanding of Iohn to the baptized, Iohn yeilded not to him vntill he commāded him. To teach, that Ecclesiastical dignities, are not rashly to be accepted, but to be refus'd, euен when they are offered.

3. Christ after his Baptisme pray-ing, heauen opened. If we will haue our praiers to be grateful to Almighty God, let vs first wath our consciēnc-es, and cleanse our soules from all spot of sinne.

4. The holy Ghost appeared vpon Christ in forme of a Dove; to shew, that the grace of the Holy Ghost del-cedeth vpon those that haue the pro-perties of a Dove. For i. a Dove v-

seth mourning , instead of singing . 2 .
She wanteth gaule . 3 . She striketh not
with her beake . 4 . She bath no sharp
or hooking nailes , to take vnto her
that which is not hers : all which are
the true properties of a perfect man .

*Of the Fasting of our Lord and Sa-
uiour Iesu : and of his Tenta-
tion in the deserts .*

Math . 4 . 1 .

CHAP. XXVI.

¶ **A**FTER the holy myste-
ries of his Baptisme , & of
the glorious testimony
declared from heauen ,
our Sauiour Iesu was led by the holy
Ghost into the desert , there to be
tempted of the Diuell : where , vpon
a very high hill , called Quarenta , di-
stant from the place of his Baptisme
some foure myle , he fasted forty daies
and forty nightes , not eating any
thing ; and , as the Euangelist Saint

Marke

Marke saith, his aboad was there amongst the beastes. O blessed Iesus, what connexiō is there betwixt these two mysteries ? How doe these two thinges agree togeather , to wit , the solitarines & alperities of the desert, with the prayses and testimonyes received from heauen? The tentations of the Diuell , with the fauours and graces of the holy Ghost ? Verily (O my Lord) this thou dost, to shew vnto vs, how we ought to fly all worldly honours ; and to giue vs clearly to vnderstād, that when thy Father maketh much of his seruants, it is not to make them secure, but to strengthen, and dispose them for greater troubles.

2. Now then let the deuout soule take diligent heed vnto our Lord and Redeemer Iesus, and to his holy and blessed deedes , for he giueth vs example herein, of many great and notable vertues , in that he is solitary , watcheth, fasteth, prayeth, and lyeth vpon the bare ground, without bed , without couering , or any kind the

shelter, other then the open fieldes could affoard him; without meat, or without any maner offood or sustenance, and is meekely conuersant amongst the brute & sauage beastes. That thou maist learne to conuerse humbly, & to support patiently those who sometimes seeme vnto thee beastes or vnreasonable people, seeing the Sonne of Almighty God, leauing his celestiall court, wherc he was serued of many millions of Angells, would vouchsafe to descend into this horrid desert, and as a beast, euen to be conuersant amongst beastes.

3. Now, as the holy Ghospel saith, when those forty dayes of his fasting were ended, our B. Lord began to be hungry; which is not to be supposed to haue been little, but very vehement and afflictiong; a paine which he imposed vpon himselfe, for a remedy of the forbide meat which our first parents had taken and eaten against the precept: with which fasting the diuel was deceaued, for he could not clearly gather from thence that

he

it was the Sonne of God ; because, not to hunger for forty dayes , was not possible for man, and afterwards to hunger, was not possible for God. Wherupon that fraudulent tempter , busy to know if he were God , came vnto him (whome S. Augustin supposeth to be Lucifer , the selfe same Angell , who before ouerthrew our father Adam) and tempted him of Gluttony, laying : If thou be the Sonne of God, command that these stones be made bread.

4. Behould with how great deccit, the diuell maketh this first propolitiō for with one word, he craftily setteth three tentations , & with one stroke, endeauroreth to inflict vpō our Sauour three severall woundes . The first, of Presumption , if Christ trusting in his owne sanctity , had attempted of stones to make bread. The second of Glutony , if constrained by hunger , he had wrought that mirakte , to satisfy the appetite of his flesh. The third, of little Confidēce in Almighty God , as though he would not , or

could not succour him, in that extreme necessity, but that it should be needfull for him to help himself by miracle. But he could not with all his treachery, deceave him who was the master of truth, who answered so wisely, that neither was he ouercome by the temptation, nor could the aduersary know what he desired; For he neither denied nor affirmed himself to be the Sonne of God, but conuinced him by authority of holy scripture, saying: *It is written: Not by bread only doth man live, but by every word that proceedeth from the mouth of God.* For our humble Lord Iesus, would not vse the power and might wherewith he was indued, to ouercome & daule so base an enemy as was the diuel, nor in the combat with our old aduersary, would he proceed in the forme of his maiesty, but in the humilitie of our humanity; to the end that he might be oppressed and surmounted of the selfe same nature, which he before had surmounted.

3. Notwithstanding the diuel here

ceased not, but tooke our Lord, and caried him into the holy city of Ierusalem (according to the comon opinion, some eight myles distant) and there set him vpon the pinacle of the temple, where he tempted him of pride & vaine glory, saying: If thou be the Sonne of God, cast thy selfe from hence downward, for it is written that he hath giuen his Angels charge ouer thee, that they preserue thee, and that in their handes they beare thee up, least perhaps thou knock thy foot against a stone: thinking, that if by flying through the ayre he should descend with hurt, that then he was doubtles the Sonne of God; and that so falling, and not hurting himselfe, men might admire and reuerence him, & he from thence take occasion of vaine glory But this arrogant and foolish proposition of the enemy, our Saviour ouercame by his right humble & prudent answere, taken from the authority of holy scripture: so that here againe the second tyme, he both lost his purpose in tempting him in pride, and was no whit the wiser in the

knowledge of his godhead saying. *It is written, thou shall not tempt the Lord thy God.* As if he had said : Sith there are not here wanting wayes and ladders to descend from the pinnacle of the temple, it is not expedient , that by a certaine vaine ostentation, I cast my selfe downe headlong, according to thy counsell. O the wonderful patience and benignity of our Lord , to suffer himselfe to be touched & borne in the hâdes of that bloudy beast, who hated him so much, & so greatly thirsted to shed his bloud, and the bloud of all those whome he loued dearest !

6. After this, the diuel seeing that he could perceauen nothing of his deity, & supposing thereby that he was not God, but a meere man, he began the third time to tempt him as he was man, taking him & bearing him unto another high hill (within two myles of the hill of Quarenta) and there tempted him of Covetousnes, & of Idolatry both at once , shewing him al the kingdomes of the world ,

and

and the glory of them , saying : All these will I give thee , if falling downe thou wilt adore me . Behould (saith S. Christof.) he promiseth to him , the kingdome of the world , who prepareth for belieuers the kingdome of heauē : he promiseth to him , the glory of the world , who is the Lord of celestiall glory : he promiseth to giue all thinges , who himselfe hath nothing , and that vnto him who possesseth all thinges : he woulde be adored of him in earth , whome the Angells and Archangells adore in heauen . O. Blessed Iesus , O glorious Sonne of Almighty God , O Lord of Angells , O King of Paradise , how profoundly dost thou humble thy selfe , and to what cōtempt dost thou abase thee , to suffer that it shoulde so much as enter into the mind of this infernall beast , to induce thee to adore him ? never truly , neither before or after , was the like contumely offred vnto thee .

7. And heere that wicked enemy gaue ouer tempting , and our Lord

as a true conquerour, by diuine autho-
rity threatned him , and draue him
from him, saying : *Anant Sarban, for it
is written, the Lord thy God shalst thou ad-
ore, and him only shalst thou serue.* Where
we are taught , to support our owne
iniuries patiently, but in no wise tho-
se that are done to God: for so Christ,
when the diuell said vnto him: *If thou
be the Sonne of God , cast thy selfe from
hence downward ,* supported the iniury
patiently, nether was he troubled, nor
rebuked the diuell: but now when the
diuel would usurp to himselfe the ho-
nour due to Almighty God , he was
wrath against him , and draue him
from him, saying: *Anant Sarban :* to
teach ys by his example, to beare our
owne iniuries patiently , but not so
much as to endure to heare , those
that are done against God; for as Lu-
dolphus saith excellently, it is lauda-
ble to be patient in our owne iniu-
ries , but impious to dissimble those
which are done against God.

8 The enemy therefore being put
to flight and overcome, the holy An-

gells

gells (as the Ghospell saith) came in great multitudes vnto our Lord, and ministred vnto him. Where let vs ponder in our soules by devout imagination, those thinges that hereafter follow, because they are so passing worthy, and so greatly stirring to devotion. And first let vs consider, how the temptation being overcome, our Lord Iesus to rest himselfe, setteth him downe vpon the bare ground, & meekly eateth all alone, and the B. Angells round about him. Next let vs imagine and thinke, what sort of meate it was that these B. Spirits serued him withal, after his so long fasting; And for as much as in that mountaine there were no men inhabiting, nor meate or sustenance ready drest, we will devoutly imagin, that the Angells brought him some corporall food, ready prepared from some other place, as it befell to the Prophet Daniel: who as the scripture recounteth, being cast into the Lyons den, and Abacuc another prophet, bearing meate to his reapers

into the field, an Angel of God tooke him by the haire of the head, and bare him from thence into Babilon to feed the Prophet Daniel with that meate, and immediatly afterwardes was caried backe againe to his former place.

9. In this manner we will here imagine of our Lord Iesus, & of his holy Mother the V. Mary, to whome those Blessed Spirits spake as followeth : Most worthy Lord, you haue now fasted a long while, & it is more then tyme that we prepare you somwhat to eate, wherfore what is your pleasure that we prouide you ? And our Lord Iesus said vnto them ; Goe yee vnto my deare mother, & such meate as she hath ready, the same doe you bring vnto me, for there is no corporall meate so pleasing vnto me, as that which is of her preparing. Then two of the Angells presently departing, were sudainly before that worthy Lady, and saluting her with great reverence in her Sonnes behalfe, they declared their message vnto her ; And

so without delay she gaue the of that
simple meat (peraduenture a few
little fishes) which as God would,
she had prepared for her selfe : which
the Angells tooke at her handes, with
a loafe of bread and a table napkin ,
and brought the same vnto our Lord
Iesus . Then the Angells spread the
napkin vpon the ground, and set the
bread thereon , and mildly stood by
and attended, whilst our Lord Iesus
sayd grace, gaue his benediction, &
was set .

10. Be thou now attentiuе , O
thou Soule , which art retyred from
the world, and liuest in solitude, ap-
proach thou to this sacred table, and
carefully gather vp the crummes
which fall from thence : then consi-
der with thy selfe , why thou eateſt
thy meat all alone, without the soci-
ety and company of the world , for
heere thou ſeeſt that our Lord Iesus
himſelfe , ſitteth all alone, and eateſt
his meat vpon the ground , for he
hath neither table, nor cushion in
that place . And behould how tem-

perately

peratly & soberly he taketh his food, notwithstanding his great hunger & long fasting. Behould also ,how the holy Angells serue their Lord, peraduenture one of bread, and another of wine , and other some ioyfully sing (steed of musick) some heauenly so-
ges : and so they recreated and con-
torted their Lord with ioy aud glad-
nes , yet not without great compas-
sion to see their Creatour so farre a-
based.

ii. Now our Lord and Sauiour Iesus hauing refreished himselfe, and thanked his Father for that refection, he willed the Angels to beare againe to his B. Mother,that which was left, and to tell her , that he would shortly returne againe vnto her. And when they had done as their Lord coman-
ded them, and were returned againe vnto him , speake vnto them saying: Glorious Spirits, goe yee now againe vnto my holy Father , and your felicity , and recommend me vnto him, and to the whole court of heauen , for yet a while it behouerh me to ac-

complish

cōpliſh my pilgrimage here on earth
And presently they all falling downe
to the earth, and deuoutly taking his
benediction , they ascend vp againe
to heauen, there recounting theſe ti-
dinges of his glorious victory ; whe-
rewith all the B Court rejoyced with
vnſpeakable ioy, and with great thā-
keſgiuing to Almighty God.

i 2. This done, our Lord Iefus de-
parted from that deſert place , and
tooke his way towards Galile , vntill
he came to his Mother in Nazareth.
Whomehere let vs likewife follow by
compassion, for the great trauell that
he endureth all that long way , being
the ſpace of threescore & tourteene
myles, as aforſaid . And being at the
length returned home , and that his
B. Mother had got the ſight of him, no
maruel if ſhe were exceeding glad ,
much more then any tongue is able
to expreſſe, who ſudainly arose , and
tenderly imbracing him , wellcomed
him home , rendring moſt harty thā-
kes to Almighty God, who had ſafely
brought him vnto her againe : but

behoulding

beholding his B. visage so leane & so pale, she had great compassion on him. And our Lord reverently inclining vnto her did worship her, and dwelt with her as he did before, after a most mecke and obedient manner, howbeit farre otherwise then he was wont, dayly manifesting more and more his diuine perfections: wherin let vs both indeauour, & hūbly pray him that we may dayly profit. Amē.

DOCUMENTS FOR VS.

1. **C**hrist no sooner was baptizēd, and had receaved the holy Ghost, but presently the diuell began to tempt him: To teach vs, that as soone as we are adopted for the sonnes of God, and begin to serue him, presently the enemy riseth vp against vs, and doth assault vs.

2. Christ first was baptized 3. Wēt into the desert. 3. Fasted. 4. Was tempted. These four points ought he to haue, who tendeth to perfection. 1. To purge his soule from sinne. 2. To renounce

nuounce the vnlawfull pleasures of
the world. 3. To mortify his flesh
with fastings , and other exercises of
of pennance. 4. Strongly to resist the
tentations of the diuell.

3. The diuell would haue persuaded
Christ to turne stones into bread:
This he doth to vs , as often as
he perswadeth vs, to turne the hard-
nes of pennance , into the bread of
delights and delicatnes.

4. The diuel tempted Christ to
cast himselfe downe: Wherein he cle-
arly discouered his owne weacknes,
who can hurt no man , vntes of his
owne accord he cast himselfe downe.

5. The diuell offered Christ to giue
him the whole world , if he would a-
dore him. Where , Consider 1. The
vnsatisfiable thirst the diuell hath of thy
damnation , sith he weigheth not to
giue the whole world to procure the
same. 2. Let those take heed who
will be great, and gather wealth into
their handes : which can hardly be
done,vntes they first adore the diuell.

How our Lord Iesus began to teache,
and to gather Disciples: and of the
wonderfull examples which shined
in his holy life, at the beginning of
his preaching. *Luc. 4. 17.*

CHAP. XXVII.

1. **A**FTER that our Lord & Sauiour Iesus was returned from his Baptisme, this maister of humility began by little and little to manifest himselfe, and to teach and preach vnto some certaine persons, but yet in priuate and secretly, for till the end of the ycare following, he tooke not vpon him the office of preaching publiquely, vntill the miracle at the mariage, which was the same day twelue-month after his Baptisme. And although both he, and his Disciples, met sometimes togeather in holy pray-er, or in the exercise of other vertues, yet not so frequently, nor so openly,

before

before the imprisonment of S. John Baptist, as they did after. Wherin he gaue vs a wonderfull example of humility, in that, in the holy office of preaching (so peculiar vnto him) he would gine place vnto Iohn, who was so far inferiour vnto him : so that we see, he began not to promulgat his diuine doctrin neither with boasting nor blowing of trumpets, but with maruellous lowlines, and with most perfect and profound meeknes.

Now it hapned vpon a Saboth day when he was come into the Synagogue (whither he was oftimes accustomed to resort, as to the Temple of the Jewes), he rose vp to reade the text of the Prophet Isay in maner of a Clarke or Deacon of the Temple. And a booke being giuen vnto him, he turncd to the place where these wordes are written : *The Spirit of our Lord vpon me, for which he hath anointed me, to preach vnto the poore he sent me.* Then foulding the booke he gaue it back vnto the minister, and sitting him downe, began to speake as fol-

loweth,

loweth, saying : *This day is fulfilled this scripture in your eares &c.*

3. And heere for Gods sake behould , how meekly he tooke vpon him the office of a Preacher , or rather as it were of a simple Reader , with a lowly & huble voice first reading , & after meekly expounding vnto the what he had read: and how he began humbly to manifest himselfe whē he said : *This day is this scripture fulfilled in your eares.* As if he had said ; I that rede this day this place vnto you, am he of whom this scripture speaketh . And the eies of all in the Sinagogue were bent upon him , and they maruelled at the words of grace that proceeded frō his mouth . Thus the increased wisdom (of whom the Cherubins themselves are taught in heauen) being descended into earth with great curtesy , vouchsafeth to become the schoole-master of men .

4. Ponder further, how whilst our Lord read that prophecy , & expounded the same with such benignity vnto his countyrmen , presently a great

company of Angells were there present, with ineffable joy contemplating that diuine countenance, and with great desire receauing the wordes which issued forth of that gouldē mouth. Wherefore it was no maruell, if the eyes of al (as the Euāgelist affirmeth) were fixed on him, for his face was most amiable and beautifull aboue all the sonnes of men, from which resulted a certaine glorious splendour, as an evident signe of the internall perfection and grace which was within him. O that some one could relate those wordes vnto me which issued at that present, forth of the mouth of that celestiall maister, how pleasing would they be to read, how delightfull to heare, and how sauory to ruminante within a Christian hart!

5. A little after this holy sermon, our Lord and Sauiour intending to take in hand the worke of our saluation, for which he was sent into the world, began to call and assemble more Disciples, which he performed

with

with great sweetnes and efficacy, to the number of twelue, recounted in particular by S. Luke Where we are to consider and behould our Lord in these vocations, and conuersation amongst them, to wit, in how lowly & gentle a maner he speaketh vnto them, how familiar & homely he sheweth himselfe vnto them, inwardly attracting them to his loue by his holy grace, and outwardly by his sweet and gentle conuersation How somtimes he leadeth them to his mothers house, and somtimes againe goeth with them to their owne: euer teaching and instructing them, and alwayes busy about them, with no lesse solicitude then a mother hath of her beloued children; so far forth, that S. Peter reported (as holy tradition deliuereþ vnto vs) that when he rested, or slept with them in any place, he would arise in the dead of the night, when they themselues lay fast a sleep, and finding any of them vncouered, would softly and secretly couer them againe, because he loued

them

them most tenderly.

6. Consider heere from how simple people the faith and foundation of Gods holy Church tooke her beginning, to wit, fio a few poore and contemptible fisher - men , altogether ignorant & vnlearned , For our Lord would not choose the wise & mighty of the world , nor yet the learned and doctors of the law, least the workes which were afterwards to be done , should be ascribed to their wit or worldly prudence : this therefore he did , to declare hereby , that he would accomplish this diuine worke, by his owne goodnes , power , and wisedome , without the wisdome of the world , which (as the Apostle witnesseth) is meere folly with Almighty God.

7. Now our Lord hauing gotten vnto him this good assistance, behould how presently in his owne person, he goeth vp and downe in the world, seriously procuring the saluacio of soules, from prouince to prouince, from cittey to cittey, & frō towne to towne;

sometimes

sometimes in Iudea, sometimes in Galile, and sometimes in Samaria. Consider moreover with what charity this good pastour trauelled ouer hilles & dales, seeking the lost sheep, to bring it againe vpon his shoulders vnto the fould; What labours, pouerty, heate, could, wearines, persecutions, contradictions, and slanders of the Pharises, he suffred in seeking of this strayed sheep; preaching by day, and praying by night, soliciting alwayes the affaires of our saluation, as a true Father, Pastour, Sauiour, and Redeemer.

8. Consider next, how louingly he dealeth with sinners, entring into their houses and eatin; with them, that they might be enamoured with his conuerstation, edified with his examples, conuerted with his benefits, and iustructed with his doctrine A manifest testimony of this his mercy, we haue in Mathew the Customer, in Zacheus the chiefe of the Publicans, in the sinful woman whom he receaued at his feet, and in the adulterous

woman.

woman, whome he so gently pardoned. Nor haue we lesse to consider of the benefites which he did to the world in healing the sick, giuing sight to the blind, cleansing the leapers, curing the diseased of the palsy, casting out diuellis, raisng the dead, & which is yet of more importance, deliuering sinners out of the power and thrall dome of their deadly enemy. All which his holy vertues that we may truly imitate, let vs implore the spe ciall assistance of his grace, & for the same, laud and praise his name, now and for euer more, Amen.

DOCUMENTS FOR VS.

Christ hauing opened the booke of the holy scripture, after he had read a certaine sentence, foulded it vp, and gaue it backe to one of the Clarkes, or ministers of the Church: to signify, that the sacred scriptures, are not to be left to the view and censure of euery one, but their sense to be laid vp, and to be

sought for, at the handes of the pa-
stors of the Church.

2. The sweet and meeke manner
which our Lord vied, when he first
began to preach and teach his holy
doctrine, ought to serue for a model
to all such, as haue the care of others
soules; especially with what sweetnes
and meeknes, they ought at the first
to gayne the haers of their Disciples
to them.

3. The eyes of as many as were in
the Sinagogue, were bent vpon our
Lord to heare him preach To declare
vnto vs, with what heede and atten-
tion we ought to hearken to the word
of God, being preached vnto vs by
our lawfull pastors.

4. Christ couered his Apostles ly-
ing vncouered, & a sleep. The same
each vertuous Catholique ought to
doe, yea and to bring a pece of his
owne garment (if so need were) to
couer the imperfection of a Priest.

Of the miracle which was wrought
at the wedding, by converting wa-
ter into wine. Iean. 2. 1.

CHAP. XXVIII.

1. V
PON the same day twel-
ue moneth after that our
Lord Iesus was baptized,
there was a marriage in
Canaa City of Galilee, supposed by
Saint Jerome and by other holy Do-
ctors, to haue beeene the mariage of
S. Iohn the Euangelist, whereat our
Lord Iesus, and his blessed Mother,
were both present: to which this Ma-
ster of meeknes vouchsafed to goe,
not so feed his owne body, but to
refrein the soules of thosc that were
intited to that blessed banquet.

2. Now behould our Lord Iesus
thus sitting at the table, and eating in
the company of other persons, marke
his grauity, his modesty, and espe-
cially his great humility, who would

not sit next, to the highest and principall guestes , a many haughty persons do , but tooke his place at the end of all the table, amongst the meane & simple sort : performing herein the doctrine which afterwardes he preached to others ; *When thou art bid to a feast, sit thee downe in the lowest roome, least another come afterwards more worthy then thy selfe , and thou be compelled with shame , to give him place.* Behould also our blessed Lady , how diligently she goeth too and fro , ordering all thin-
ges, and both her selfe seruynge the invited , and also shewing the seruants and attendants, how & whereof they shoulde set before the. O blessed house, O happy banquet, wherin the Sonne of God eateth , & the mother of God serueth and attendeth !

3. Now when it drew towards the end of the feast, and the seruants advertising our Lady that there was no more wine left, her mercifull hart not enduring so great a grise to the guestes , and confusion to the poore espoused couple , the said vnto them, I

pray

pray expect a while , and I shall procure this defect to be supplied. And thereupon , with a certaine motherly liberty and confidence, she went vnto her Sonne Iesus sitting at the tables end , and secretly sounding him in the eare, said, My beloued Sonne, they haue no wine, and for as much as this our cosen is but poore, I wot not what we shall doe to supply this want. Behould the wonderfull wisdome of the Virgin, how she only insinuateth the defect, but demandeth nothing, for well she knoweth , that to him that loueth, it alone sufficeth to shew the necessity, without asking ought ; so that confiding in the liberality, & mercy of her Sonne, whom she knew to be powerfull to make a supply, she contenteth her selfe to declare the want , & with loue and resignation , to leaue the rest to him to redresse, if he thought it expedient.

4. Consider next the answere of our Lord, returned to his louing mother, saying vnto her. What is it to me, & thee woman? Alas sweet Iesus, how

hard an answere is this to giue thy Mother ? Hath she peraduenture in any thing offended thine eyes, either because she serueth thee with so great loue, or because she was moued with so great mercy towards those that were in misery ? Or because she begged wine for those , for whom thou wast ready to ihed thy blood ? Wherefore then doost thou shame thy Mother , with such asperity and sharpnes of wordes ? In what sense (O good Iesu) sayst thou , that she who is thy Mother , belongs not vnto thee, or that thou hast not to doe with her ? sith thou art the blessed fruite of her most pure wombe , in whose bowels thou wast lodged for nine monthes long , with whose mylke thou wast nourished , with whose handes and labour thou wast brought vp & governed , and to whome (as a dutifull Sonne) thou wast alwayes subiect and obedient ?

5. But if we well consider his wordes, we shall easily vnderstand , that they were not spoken to reprove his

mother (whom he euer highly both loued and referenced) but for most great and waightly reasons. And first as S August. saith, because to worke miracles it belonged to Christ according to his diuine nature , the which he had not of his mother, but of God his Father , and therefore said, *what is it to me and thee woman?* Secondly, for the profit of those that were present : for the Mother foreseeing that defect, moued with pitty, would needes anticipate the tyme assigned & prefixed to worke the miracle ; where if our Lord had condescended to haue done that which his mother desired, and had augmented the wine in the vessels or water pots , the miracle had not beene so manifcstly knowne , neither the end and vtility obtained , which he intended ; which was , to declare by this deed his diuinity, to confirme his Disciples in his faith, and to draw the standers by to his worship and devotion. Wherefore he excellently well answered his Mother , laying that his houre was not yet come , to

wit, the houre decreed by the divine wil, the houre of the greater glory of God, and the houre of the greater health and profit of those that were present.

6. At this answeare therefore the mother nothing diffidēt nor discomfordeſt, but truiting in his goodnes and benignity, returned againe vnto the seruants, and said vnto them Goe to my Sonne, and whateuer he shall say to you, doe yee. And immediatly after they went, and filled the pottes according as our Lord commanded them, and forth with at his blessing, the water was conuerteſt into wine Which done, he willed them to fill thereof, and to beare it to the principeſt perſon there preſeat, who according to ſome of our holy Doctours was ſome Priet of that time who was preſent at the mariage to blesſe the meate.

7. Behould heere the diſcretion & holy wiſdome of our Lord, in that he would that the moſt principall amoungſt the grefteſt, ſhould first taſt

of the wine , that so the sentence of one so wise , might be the more acceptable , and that through his commendation , the miracle might be the more manifest . And thus our Lord at the last satisfied the expectation of his B. mother , & filled the bridgrome and all the guestes with exceeding ioy and admiration . Where also we euidently see , how as our Lord in all his miracles , did not only some benetit vnto mens bodies , but also imparted health vnto their soules : so with this miraculous wine , he not only recreated , and refreshed their bodies , but also illuminated their mindes , and enflamed their hartes in the loue and worship of Almighty God .

8. The master of the feast hauing tasted of the wine , greatly praised it to all the company , and speaking to the bridge groome said vnto him : *Thou hast kept the good wine vntill now;* Ignorant of what was hapned , and yet vnwitting , he said most true , for from the begining of the world vntill

that houre, me had never drunk more excellent wine then this which Christ had brought from heauen. And then the seruants who knew how it was made, openly declared the miracle to all the company ; wherupon his Disciples believed in him , seeing this wonderfull miracle which he had wrought before them, wherin he had so manifestly shewed his Almighty power, and Godhead vnto them.

9. Afterwardes when the feast was ended , Iesus called Iohn aside by himselfe and said vnto him, leaue this woman whome thou hast chosen to be thy wife, and follow me. for I will bring thee to a far more blessed and excellent mariage. And forthwith he forsooke and left his wife, and louing-
ly followed our Lord Iesus. The mi-
racle and the banquet being ended,
our Lord Iesus now purposing to goe
forwards publickly, both in working,
preaching and teaching , for our sal-
uatō, departed from that place with
his B. mother & his disciples towards
Nazareth.

¶ And heere let the devout soule
duly consider, how the mother and
the Sonne, walke togeather in the
way, humbly and on foot, for neuer
was there seene in earth two such
persons walking togeather. Behould
the Disciples also, reverently follo-
wing him and hearing his doctrine,
for that heauenly Master would at no
time be idle, but was alwayes spea-
king or doing some good thinge,
which might redound to their edifi-
cation, doubtles the way could neuer
seeme long or weary to those that
walked in so blessed company. Let vs
therefore humbly beseech him, that
we may always endeauour to follow
his blessed example, Amen.

DOCUMENTS FOR VS.

1. In this mariage, mystically thre
sortes of mariages may be un-
derstood, which Almighty God
hath made with man. The first, that
of God made with man, when he
coupled the diuine nature with the

humane in vnyt of person. The se-
cond, is of God and man, conioyned
in one spirit by the grace of charity.
The third, of God and man in euer-
lasting glory, when the faughtfull soule
shall enter into the bed-chamber of
her celestiall spouse.

2. In that our Lord Iesus would
be present at this weding, he theweth
matrimony both to be lawfull, and
ordained of God, but in that he cal-
led S John from the same, he theweth
that single life and virginity, is to be
preferred before matrimony.

3. By this that wine fayled at the
wedding, may be vnderstood that
the spirituall and contemplatiue man
ought to shunne what he may all
feasts and banquess; where wine for
the body many tymes exceedeth, &
that of the soule often fayleth.

4. By the obedience of the mini-
sters, who without reply or delay, ob-
eyed in a thing which might to
some have seemed sensles (as to fill
out, and carry water to the maister
of the feast instead of wine) I will

learne how securē it is for me, in ma-
ters of faith and in diuine mysteries,
to beleue the words of Almighty
God , without disciuling them with
vaine curiositē.

Of the excellent sermon made by our
Lord Iesus in the mountaine.

Mat. 5. 3.

CHAP. XXIX.

¶ V R Lord Iesus hauing
gathered togeather his
Disciples , and desirous
to teach & instruct them
in the perfection of his ghospell, he
called them a part from the multi-
tude of people, & went vp with them
into the mountaine of Thabor, some
two myles distant from the city of
Nazareth, where he made vnto them
a most excellent sermon, for so it was
meet that he shoulde first instruct es-
pecially those , whom he intended to
constitute masters ouer others. And

rightly

rightly did our Lord select a mountaine whereon to preach this diuine sermon , for that the counsells of the law of the gospell are so sublime, that they could not be more fitly taught in any other place, then in the top of an high mountaine : nor be comprehended of others then of such , who moued with desire of their greater perfection, and forsaking the vallies of a secular life , follow Christ by the precepts of his holy counsels .

2. This sermon was the most excellent & most diuine , that euer was preached in the whole world , and no maruell it shoule be such, sith the mouth of our Lord composed the same ; This sermon as S. Aug. faith , contayneth all the perfection belonging to a Christian life, for in this sermon , he taught first, who they are that be truly blessed of our Lord . & most worthy of the kingdome of Almighty God, saying : *Blessed are the poore in spirit, for theirs is the kingdome of heauen.* Where behould how this diuine Master, began his sermon, first and prin-

cipally

cipally at holy pouerty, making it the very ground and foundation of this his spirituall building : for he can never freely follow spirituall affaires ; who is ouercharged and loaden with worldly pelfe ; because he who hath his affection fastned to worldly commodities, such an one cannot be free, but in great bondage and seruitude vnto them : for to that thing which a man loueth disordinately, is he made a thrall and bondman to it.

3. The poore man therefore is most blessed , that is to say , he that lawardly loueth nothing but God, in as much as he is united to him by the resemblance of pouerty , who is the only miror of perfect pouerty. Hence it is , that blessed Saint Bernard in a certaine sermon saith , that pouerty is a kind of furtherance or aduantage, whereby a man flyeth or ascendeth the sooner to heauen ; for all other vertues mentioned in this ghospell , the merit and recompence due vnto the, is deferred for the time to come, but to this particular vertue of holy

pouerty,

pouerty, it is rewarded & paid euē presently, as appeareth by the wordes of our Sauour himselfe, plainly pronounced in this sermon, saying: *Blessed are the poore in spirit, for theirs is the kingdome of heauen:* he saith not that theirs it shall be, but that euē now already it is theirs presently.

4. The old Philosophers disputing of the felicity of man, some placed the same in wisdom, others in power to command, others in the voluptuous pleasure of this life, and others in other thinges: but who by reason and vnderstanding is able to conceive, true felicity not to consist in any of the aforesaid goods, but only in pouerty, mourning, contempt of himselfe, & supporting of euils? Yet truly neuer coul'd any man haue belieued this, vnles thou, our Lord and Master, hadst taught vs the same with thine owne mouth, and hadst perswaded the same vnto vs, by the example of thine owne life.

5. But now returke we to our Lord Iesus, and let vs behould how

lowly

lowly he setteth him downe vpō that mountaine, with his holy Disciples round about him, and in what humble & meeke manner he uttereth his holy doctrine vnto them, seriously teaching them that sublime and noble lesson of soueraigne perfection. Weigh also how attentiuely his Disciples behould his blessed face, hearken to those sacred wordes , and imprint them seriously in their mindes ; and so they receaue exceeding ioy & contentment, both in hearing him & behoulding him : and especially they were most wonderfull and exceeding ioyfull, in that worthy prayer aboue all other , which he taught them at that present , as well in respect of the fruite which they felt therein , as for the great confidence and hope which they conceaued thereby. For as we may piotifly suppose , touching the fruite thereof , they not only vnderstood it after the letter , but also conceaued through the grace of the teacher , the spirituall sente of ech petition. And siche there is contained

therin

therein the demande of all thinges necessary , as well for our bodies as for our soules , and comprehendeth in so compendious wordes , all that which concerneth our temporal life in this world , and life euerlasting in the world to come , it was no wonder that they felte exceeding ioy and comfort therein .

6. As concerning the confidence & hope which they conceiuēd ther by , how might their confidence be more establisched , then to heare him to teach them , who only knew what was needfull for them , who only could give them , and now taught the that most effectual petition , by meanes whereof they could nether erre in their asking , nor fayle of their de mand ? For he who is to be the iudge of all the world , hath made this supplicatiō in out behalfe , which he him selfe therefore may neuer refuse to heare : he himselfe who is our Lord , hath made the supplication for his seruāts , such as is most expedient for them to aske ; and most conuenient

for

for him to grant: surely more consolation or hope then this, can neither be conceaued nor required, al which we shall find in this holy prayer, if we repeate the same with pure devotion.

7. Now after the sermon was ended vpon the mountaine, and that most wholesome doctrine deliuered vnto them, let vs behould how our Lord Iesus, came downe from thence, in the meete company of his Disciples, talking homely and familiarly with them by the way, and how they as chickens about the henne, ran after him, and followed him with exceeding desire, each one coueting to be nearest vnto him, that so they might the better heare him, & beare away those sweet and heavenly wordcs, which proceeded from him. Behould also how gteat stote of people came and met him in the way, bringing with them sundry sicke and diseased persons, & how he being ful of mercy and pitty, healed them all both in soule and body. Beseech we

him.

him most instantly , that he would extend the like compassion vnto vs , and cure our soules of all our diseases, Amen.

DOCUMENTS FOR VS.

1. **O**f the first two of these beatitudes , Pouerty , & Meeknes, S. Bede saith, as pretely followeth : If heauen be promised to the poore, & the earth to the meeke, what shall be left to the proud and contentions, but only hell ?

2. *Blessed are those that weep (to wit for their sinnes) for they shall be comforted.* Where we see, that teares, which in the eyes of the world , are signes of misery, in the eyes of God, are signes of felicity: and learne thou to auoid imoderate laughter, sith as Saint Basill noteth , we never reade that Christ laughed.

3. *Blessed are they that hunger and thirst after Justice.* i. Hungring to increase more and more in all justice , never thinking that we are iust e-

nough.

nough. 2. Not only to haue this hungar in, and for our selues, but also desiring that the whole world may haue this hungar of holy iustice. 3. To hungar to receave sacramentally, or spiritually, Iesus Christ, who is our iustice.

4. Blessed are the mercifull, for they shall obtaine mercy. This vertue is so surpassing great, that it is attributed to God before all others, as proper vnto him. Whence the Church faith : O God to whome it is proper to haue mercy : so that if I will be the blessed of God, let me imitate him in this vertue, 1. Applying my selfe to redresse all maner of corporall or spirituall miseries. 2. Not only in, and to my friendes, but also to my very enemies.

5. Blessed are the cleane in hart, for they shall see God. As the eye of the body must be pure and cleane, that so it may behould the Sunne : so much more needfull is it, that the eye of the hart be most cleane to behould God, who is the true sunne of iustice : for

cleanes

cleanness especially uniteth vnto the chieffest beatitude, nor can the cleane be seene, but only by the cleane of hart.

6. *Blessed are the peacemakers*, for they shall be called the sonnes of God. It was the office of the Sonne of God, not only to be peaceable in himselfe, but also to others, pacifying men one with another, and also with God: even so shall we be truly the sonnes of God, when we haue peace, not only in our selues, but pacify men one with another, and especially foules with Almighty God.

7. *Blessed are they that suffer persecucion for justice*. Our Lord after all the other beatitudes, hath reserved this for the last place, because it is the perfection of all the rest: for in vaine doe we glory our selues to be poore in spirit, meek, mercifull, and peaceable, if when any little word or injury be offered vnto vs, we immedately fly to our weapons, and will by no perswasion, let passe the iniury unrevenged.

Of the servant of the Centurion, and
of the sonne of the Vice-Roy.
healed by our Lord Jesus

Mat. 8. 5.

CHAP. XXX,

AFTER that our Lord had ended that excellent sermon made on the mountaine, he went to Capernaum (at that tyme the metropolitā city of that country) where the Centurion (so called because he was captaine and commander ouer a hundred soldiers) had his residence, to keep the Iewes in awe and subiectiō, least they shold rebell against the Romans. This man not being a Jew, but a Gentile, neither hauing himself heard the doctrine of Christ, nor seene his miracles, but only ha. uing vnderstood somwhat of him by the report & fame which was spread of him, went not vnto him in his

owne

owne person , but sent others vnto him in his name , to wit certaine Seniors of the Iewes , who were beloved , and who couersed famiarly with our Lord , for he reputed himselfe unworthy of the presence of Christ , and much lesse to craue any fauour at his handes ; The Iewes therefore were sent , and that by diuine prouidence , that so they might be made inexecutable , if seein ; the miracle , and a Gentile beleeuing , they themselues should not belieue . O the secret iudgments of Almighty God , how far different are you from the judgments of men !

2. The message which he sent to our Lord by the mouthes of others , was a followeth . Lord , my boy lyeth in my house sicke of the palsy , and is sore tormented . He saith , Lord , in whose power is sicknes and health , life and death . My boye , whome so he tearmeth louingly and familiarly , contrary to those who contemne their seruants . He saith lyeth at home sicke of the palsy : contrary to those vnkind &

inhuman

inhuman masters, who either neglect or turne their seruants out of doores, when they are sicke. He saith: *And is surely tormented*: wordes full of pitty and commiseration, wherewith he endeaoureth to moue the mercifull bowels of our Sauiour, to restore him his health.

3. Behould how quickly and how well, this man a Gentile, had learned the perfect method how to pray; for he demanded not of Christ that he would heale his seruant, but only exposeth in a few wordes his sicknes vnto him, remitting the remedy of his healing to the power of his mercy; as if he had knowne that he had spoken to him which was goodnes it selfe, and who not only knew, and could doe all thinges, but would also doe that which was most expedient to his seruant, and therefore iudged it needless to exagerat the same in many wordes.

4. Consider next how powerfull this petition was in the cares of merciful Iesus, to heare the afflicted estate

of that infirme seruant, forsaken of all, and in all his members so greatly vexed and tormented. Also to see so much charity and mercy in his master; and the solicitude and sorrow, which he conciuied for the sicknes of his seruant: all which were forcible, not only to moue, but also to compell our Lord to haue mercy, and to help him, that was sicke of the palsy. For it was not conuenient that the charity of the Centurion, should surmount the charity of Christ, or that this infirme person, shoulde find lesse charity at the handes of Almighty God, then at the handes of a mortall man.

5. Jesus knowing his devotion answered vnto them that were sent, saying: I will come (behold his humilitie) and cure him (behold his piety.) But why dost thou promise (O good Jesus) that thou wilst geue to the house of this Centurion, setting he neither seeketh, nor asketh the lame at thy handes, nor shal thy entrance into his houle be grateful vnto him? Beh-

ould

hould the admirable prouidence of our Lord, he knew full well, that the Centurion would not suffer that he shold enter into his house, yet this he did to proue him, that he might by little & little manifest vnto that incredulous people, how great a treasure of faith and humility lay hid in this man, who was a Gentile.

6. Againe our Lord said, that he would come and heale him, that the good Centurion, made as it were afraid, and cofounded with shame for so gentle & liberall a promise, might make the answere which he madc, and say: *Lord I am not worthy, that thou shouldest enter under my rooffe.* He saith not his palace or his house, although he were a principall man, but his rooffs, for humilitie of himselfe, and in consideration of the greatness of Iesus Christ.

7. Furthemore he added saying: *For I also am a man subject to authority having under me soldiers, and I say to this goe, and he goeth, and to another come, and he cometh, and to my seruant, doe this,* &

be dash it. As if he had sayd: If I being
a man of so small authority, can doe
by my seruants whatsoeuer I will, be-
cause they obey me at the first beck,
how much more canst thou, who art
God and the most mighty Lord of al
the world, to whom the Angells and
all creatures doe serue and obey, by
thy only word without thy corporall
presence, say to sicknes: Goe, and it
shall goe, and to health come, and it
shall come, and to the sick of the pa-
ly, doe this, and he shall doe it?

8. Iesus hearing the wordes of
the Centurion, expressing in them so
wonderfull faith, as vnder the vayle
of his humanity to acknowledge the
excellency of his maiesty, wondred
thercat, and prayling the same to
those that followed him, as also to
propose the same for an example to
others, he said: *I haue not found so great
faith in Israell: to wit, in the people
of Israell of that present tyme, for in
former tymes he had found much
greater in Abraham, Isaac and Iacob,
and in many other Patriarches and*

Prophets,

Prophets , who were the beginning
of our faith.

9. But O eternall wisdome, what cause of admiration could be giuen to thee, who knowest a' l thinges , & from whole fight nothing is hid ? Sufficiently was the faith of this Centurion knowne to thee, yea that his faith , was nothing else then thyne owne guift ; for thee therefore to admire the same, was nothing else, then to praise and honour thy guiftes and graces in thyne owne creatures : such is thy goodnes, and so great burning charity which thou bearest towards vs . He also wondred , not for his owne , but for the Lewes sake who were there present, that they behouding so great faith and humilitie in a Gentile, might wonder : and seeing so great vertues to be wanting in them selues, might blush and be confounded therat, and so repente & believe in him .

10. Then Iesus said to the Centurion: Goe, and as thou hast believed , be it done to thee . Where we are to consi-

der, how ready Christ is to bestow his blessinges and benefits vpon vs, who knowes not how to deny that thing, which is craued of him with faith and humilitie: shewing herein, how much he loueth vs, and how earnestly he desireth to satisfy euery one of our iust desires. For the centurion saying vnto him: *Lord say she mord only, and my seruant shall be healed,* he pronouncing but one only word, healed the seruant according to the hartes desire of the maister.

ii. Now there being (as S. Bonaventure noteth) in the same citry, a certaine Vice-Roy, he went in person to our Lord Iesus, beseeching him to come vnto his houle, and to vouchsafe to heale his sonne that was sicke; but our Lord Iesus refused to goe, and yet vouchsafed to heale his sonne: more honoring herein the seruant of a soldier, then the sonne of a king. In this therefore, that our Lord without any great requiring went to heale the Centurions seruat that was sicke, and refused to goe to the kings sonne.

soone (though earnestly prayed and treated thereto) the pride of many persons is reproved, who runne with speed, to rich mens houses to pleasure them, and to doe them all service that lieth in them, in hope of some worldly reward or fauour; but are slacke to go vnto those who are poore and needy, to assist and succour them in their necessities, only in hope of a heauely reward, for feare it should be (as S. Gregory noteth) against their honour. But there is no such respect of persons with God, to whom as deere and precious is the soule of one that is poore, as of a prince, and of a beggar, as of a king, whereof we here haue had example. Blesse we therefore, & praise his name for this mercy and louing benignity, now and for evermore. Amen.

O4 D O C V

peri- dunt { e. q. } exal. 2 . 3

DOCUMENTS FOR VS.

1. **T**He Centurion reputing him-selfe vnworthy to goe to Christ, sent the elders of the people, who might implore his help in the behalfe of his seruant: So we, when as we judge our owne prayers to be vnworthy of the presence of our Lord, we ought to fly to the prayers of the Saintes, that through their merits and intercessions, we may obtaine those graces, which, because of our owne demerits, we are not worthy of.

2. In this fact of the Centurion, having so great a care and solicitude for the health of his seruant, we ought to learne to exercise mercy towards our subiects and our seruants, especially when they are in necessity; for it is an inhuman part, to serue our selues of them whilst they are in health, and to thrust them out of our doores, as soone as they are sicke.

3. S. Luke (cap. 7.) saith, that

the

the Seniors besought Christ, that he would doe that fauour to the Centurion, because he loued their nation, and had built them a Sinagogue: Whence we are to learne, that they deserue to be heard of God in their prayers, in time of aduersity, who were mindfull of him in time of prosperity, and exercised themselves in the workes of piety & of christian charity.

4. The Centurion besought of Christ to restore health vnto his seruant. 1. With *Humility*, saying: *I am not worthy.* 2. With *Resignation*, shewing the infirmity, & leauing to our Lord the meanes of the remedy. 3. With *Faith*, belieuing that he could heale him with one only word. Whence we are to learne how we are to demand temporall goods at the handes of God. 1. With *Lumility*, confessing our selues vnworthy of them. 2. With *res.gna'ion*, committing our selues to the will of God, who best knoweth what is conuenient for vs. 3. With *faith*, firmly belieuing, that he both

can, and will doe, that which shall be
most expedient for our soules.

3. Of this sick person, the gospell noteth, 1. that he was aby, or (which is the same) a Seruant. 2. That he lay. 3. That he was paralique, that is not able to moue any member of his body. 4. That he was sorely tormented of that sicknes. Euen so a sinner, signified by this sick man, 1. Is the seruant of sinne. 2. He lyeth, because he is fallen from grace, and standeth not in the pathes of iustice. 3. He is paralique, that is to say, impotent to all godd workes, in as much as none of them in that estate, are meritorious. 4. He is sorely tormented, that is, continually afflicted with the pike of his conscience, & with many terrors, feares and passionis, caused of his ow

and many other documents were introduced
and the Committee for the 1st. M.
was willing to go, who had previously
given her consideration on the subject.
The will of God, who had provided
such a large amount of money,
should be done, Mr. W.
said. The Committee
then voted to accept the
offer of Mr. W.

of the steknes of the palsy let d mine
in the bed through the roose of the
house, heale y our B. Ss.
L Lucy. uior. Mat. 9. 2.

C H A P O X X X I.

As Jesus was teaching in
a certaine house, where
some of the Pharisees
were assembled, certaine
men came desirous to enter into that
houle, with one that was sick of the
palsy, whom they brought that our
Lord might heale him. And when
because of the multitude, they could
not enter into the house, they got vp
on the roose therof, whence they let
him downe, that so they might lay
him before our Lord. Where first we
are to weigh the great faith of those
that bare him, for never would they
have undertaken so great paines, had
they not fitemly believed, that our
Lord was able to doe that miracle.

nor would the sicke person haue permitted himselfe to be haled vp to the top of a house , and to be let downe through the tyles thereto , had he not faithfully hoped that he would heale him .

2. Let vs next consider the great charity of these good men , for nothing else moued them to vndergoe all this labour , then a most fervent desire of restoring health to this miserable man . The greatness whereof appeareth in this , that neither weighing the damage which they shoulde do to the maister therof , by vntylling his house , nor the danger they were in who were within , nor which was yet much more , not hauing respect to our Lord himselfe , who was preaching therein ; but first with great molestation they got the sicke vpon the roofe of the house , & then from thence with ropes and cordes let him downe in the presence of Christ .

3. Blessed Lord , from whence had those men so great faith , but only from thee the authour and fountaine

of our faith? Who endued them with so great wisedome, as to thinke of thi-
maruelous inuention , but thou who
art the eternall wisedome? And who
enflamed their hartes with so great
charity , and desire of the health of
him that was sicke , but only thou,
who art euēn charity it selfe, & who
commandest vs , not only to loue
God , but our neighbour also as our
selfe?

4. Consider next , the meeknes of
our blessed Sauiour , for neither is he
offended that his sermon is interrup-
ted by this vnooth spectacle , nor yet
reprooneth the importunatnes of
those men, or reproacheth them with
lack of faith , as before he did the vi-
ce-Roy , who like to these , believed
the presence of Christ to be necessary
to heale the sick: but as a most gentle
phisitian , cast the eyes of his mercy
vpon the sick of the palsy , & behoul-
ding the great faith , both of those
that bare him, as also of the sick him-
selfe, saith vnto him : Hauē a good hart
sonne, thy sinnes are forgiuen thee. Where-

• behould

behould how that miserable man
(whome the proud Pharises scarce
vouchsafed to looke vpon) of our
sweet and gentle Lord is called, *sime*.
Never in the whole ighospeLL doe we
reade, any of the Apostles to be cal-
led seuerally of our Lord *sime*, like as
this sicke of the palsey was, so grateful
to God iſt sicknes, and pouerty, fur-
stained patiently iſt two yeaſ, he

5. The Scribes and the Pharises
scandalized at the wordes of Iesus
Christ, said withinoþ themselves: This
man þraphemeþ huþt. And how great
the ingratitude of this people is, bles-
sed Iesus imployeth himſelfe in prea-
ching, viliowing the way of life, hea-
ling of the ſick both in ſoule and bo-
dy; and now in recompence of ſo
greaþ beneſtis, and þe þeþ for a bla-
phemous, and an impious man. But
conſider here the wonderfull meeknes
and patience of our Lord, who alþit
he law with his diuinesies their dia-
bolicall thoughtes neither remoueth
the injury offered, nor detesteth to
doe good vnto them, though ſo un-

worthy, but moreouer procedeth with his mercy, contented only gently to reprove them; and as he, who came not to destroy but to saue soules, at one and the selfe same time, healed the sicke of the palsy, and also the soules of all the rest: so thas im- mediately changing their mindes, they all began to glorify God, confessing the omnipotency of our Sauiour.

6. Our Lord therefore laid vnto them; Why thinke you euill of your hantes? As if he had said: Seeing I doe so much good vnto you, what cause haue you to think euill of me? And if my wordes may be interpreted well, why doe you calumiate them, and seeke to confesse them in an euil sense? If yon call me a blasphemere, for hauing said to the sick of the palsy, Thy saines are forgiven thee, and that I vsurpare God the divine power, tell me, is this power not in me, how then came he to knowledg of your very thoughtes, and of the hidden secrets of your hantes, sith it is as proper vnto God to know the hantes;

of men, as to forgiue them their sinnes? Furthermore, if it appertaine to like power, to pardon sinnes and to say to the sicke of the palsy, *Arise and walke,* (seeing either requireth an infinite power) behould I haue also this power. And then our Lord turning himselfe to the sicke of the palsy, commanding he said: *Arise and walke;* & he presently arising, and being made whole, taking vp his bed, departed to his owne house.

7. Behould by how many wayes, and with how many reasons. B. Iesus laboureth to render this people capable of truth, and to draw them (although reuellious and obstinate) to the knowledge of himselfe. For, he being true & glorious God, who neither standeth in any need of our testimony, or of any thing that is ours, yet out of a singular zeale of procuring mans saluation, accomodating himselfe to the capacity of men, he disdainteth not alio by humane reasons, to approue vnto them his divine power, by this meanes conuin-

cing (not sharply, but sweetly and gently) the evident obstinacy of his enemies.

8. Now, if we maruell at so great malice and iniquity of the Iewes, that they interpreted the wordes of our Lord so peruerely, & at so great hardness of their hartes, as not to giue place vnto the truth, which with so many miracles and perspicuous reasons, had been demonstrated by our Lord himselfe, let vs enter into our selues, and let vs weigh our owne behaviour; how often (O good Iesu dost thou speake vnto our hart the wordes of truth and of healt, and we do study to interpret them in another sense, not as is pleasing vnto thee, but as is pleasing vnto our selues) How often dost thou attempt, now with sweet inspirations, now with most cleare reasons, to conuince our conscience, and to mollify the hardness of our hart, and as it were with thy finger to touch our errores, & yet we wholly dissemble that thou requirest or exactest of vs, & lecking

excuses.

excuses from day to day, deferre our amendment, and spirituall help.

9. Let vs therefore beseech our blessed Saviour, by the abundance of his piety shewed to this sick of the palsey, whom he perfectly healed both in soule and body, that he would vouchsafe so to looke vpon vs with the eyes of his mercy, as perfectly to heale vs of all our diseases both in the one and in the other, that being corroborated by his grace, and living within the house of his holy Church in this world, we may hereafter liue euerlastingly with him in the house of his glory, Amen.

DOCUMENTS FOR VS.

I. Christ as soone as the sicke of the palsey was offered vnto him, not being asked of any, first forgave him his offences to give vs example, of forgiuing of iniuries done vs by our neighbours, even before the same be demanded of vs.

2. When Christ laid to the sick of palsy , that his sinnes were forgiuen him , the Scribes began to murmur against him , as guilty of blasphemy ; but as soone as they saw him healed , they begā to gloufy Almighty God ; Even so the seruants of God , ought not to defend themselves with other weapons , against backbiters and detractors , then with the examples of good workes , which seeing they shall not only stop their mouthes , but instead of detraction , they will begin to glorify God , and to prayse his seruants .

3. Christ so soone as he saw the euill cogitations of the hartes of the Scribes , fearing they should proceed further vnto worse , presently rebuked them , saying : Wherfore thinke you euill in your hartes : teaching vs , that so soone as we see our selues assaulted with an euill thought , to reprehend our selues , saying to our selues these wordes of Christ . Wherfore thinkest thou euill in thy hart ?

4. Our Lord intreating to heale

the sick of the palsy, first began at this spiritual infirmitie ; to declare vnto vs, that oftentimes the sicknes or infirmitie of the body , proceedeth of the sicknes of the soule , which is in sinne : & that the healing of the sicknes of the soule, is often the cause of the health of the body : whence Physicians ought to learne , that visiting the sicke, first they moue them to penance and confession for their sinne, for sinne like a sword sticking still in the wound , it is in vaine to apply a plaister.

3. The sick man of the palsy, at commandement of our Lord arose out of his bed : The soule of a sinner then ariseth spiritually forth of her bed, when she renounceth all the vnlawfull and voluptuous p' easures of the flesh wherin she lay. Then doth she take vp her bed, and beareth it, when the sinnes wherin before she was delighted, begin to be grieuous vnto her. And then walking doth she returne into her owne house , when by the exercise of good workes , she

beginneth to walke towardes God,
from whom by sin Iac had departed.

Of the mother-in-law of S. Peter, deli-
vered of an ague by our Lord.

Math. 8. 14.

CHAP. XXXII.

I. **O**VR Lord having taught
in the Sinagogue, depar-
ting thence, he went vnto
the house of Simō Peter,
where his mother-in-law lay grie-
uously sick of a burning feuer. Where
consider the singular piety and chari-
ty of our B. Sauiour; for it is the cu-
stome amongst men, that the sicke do
seeke the phisitian, of whome they
may be cured: but the Sonne of God,
as of meere charity he descended frō
heauen, so out of the same charity,
like a most mercifull Phisitian, he
spēt his whole study in seeking forth
the sick, that he might heal the both
in soule and body, and by this mea-

nes

nes allure and bring them vnto the knowledge of himselfe, & of his heauenly doctrin O how often yet vnto this day doth Christ our Lord make the like journeys , not now from the Sinagogue to the house of Peter , but in his Church amonst a number of soules that are seised with sicknes , visiting the proud , to make them humble ; the angry , to make them patient ; the enuious , to make them charitable , and the luxurious , & burning with the feuer of the Heauen , to make them chaste !

¶ Not was this passage of Christ from the Sinagogue to the house of Peter, deuoid of singular mystery & signification ; for it was very conuenient, first to fulfill his promise made to the people of the Jewes , and with the abundant waters of his diuine doctrine, first of all to water the barren and vnfuitfull Sinagogue ; but after that it would not receave him (yea contemptiblē despised and reiectēd him) to be iustly forsaken & reprooved of him.

3. O sweet Iesus, I maruell not
that thou tookest so great paines
to instruct thy Disciples, because they
were to deliuer this thy holy law to
all the nations of the world. Nor doe
I maruell that thou wouldest instruct
and teach apart one Magdalen, one
Samaritan, and the like, for they were
to profit by thy doctrine, not only
their owne soules, but also the soules
of many others, who were to be con-
verted by their example. But that
which farre surpasseth all wonder, is
that thou wouldest with so great dili-
gence & gentlenes instruct the yogra-
tfull Sinagogue, which thou knew-
est so well, would not only produce
no wholesome fruites, but most inhu-
manly rebel against thee, caluminate
thy doctrine & miracles, and perse-
cute thee, even vnto the death of the
Crosse. O singular force of diuine
charity, which causedst that the Son
of Almighty God, to the end he
might only haue care of our profit &
saluation, never shamed labours
of his owne, no perills, no losse, nor

any

any kind of paynes, but as the B. Apostle saith, Ioy being proposed vnto him; he sustaineid the Crofse, conseruing confacion.

4. Our Lord therefore being entered into Peters house, went vnto che beds side of his sick mother, and lifted her vp, taking her by the hand. Behould the gentlenes and admirabile bounty of our Lord, for he could without once mouing himself, or going to the poore bed side of that sick woman, haue restored her health with his only word; as he had done to many oþers, but yet to thew greater signes of loue and beneuolence vnto that house, he would go vnto her in his owne person: and not content with this, he would put forth & give vnto her, his holy hand, and with the same lifting her vp, command her feare to forfake her, wherupon she was immediatly restored to perfect health.

5. Then taigtest thou haue seene at the wordes of Christ, and at the touching of his heauenly hand, not

only

only the feuer to forsake the woman, but her forces to be so suddenly made stronge and firme, that presently rising out of her bed, she first fel vpō her knees before our Lord Iesus; & that she might require this fauour with some benefit, she began with great loue and diligence, to employ the forces he had giue her in his holy seruice, in ministring vnto him, and making him somwhat ready whereof to eate; no molestation at all of her former sicknes remayning in her, which could not possible otherwise be, then by miracle, and by the sole power of Almighty God, for nature could never haue wrought the same in so short an instant. This therefore is only proper to our heauenly phisitian, nor can any other Doctour doe this, but he alone.

6. Consider now how our humble Lord sitting in that poore house, all smoky, and wherein there was no other tapistry or hanginges, but only an old net, with a few reedes fit for fishing, and perhaps a peece of an

old sayle to couer the table insteed
of a napkin, wher S. Peter was wont
to sit, whereat this louer of pouerty,
with his poore Disciples doe feed
of some poore and grosse meate, such
as they could set before him vpon the
suddaine. Blessed Lord , with what
diligence, ioy & reuerence did good
Peter with the other Disciples (and
particularly that good old woman ,
which was now miraculously cured
of Iesus Christ) attend and serue him
at the table ! who could not be satis-
fied with being officious vnto him ,
doing honour vnto him , and than-
king him for so singular a fauour as
he had done vnto them. O with how
great attention and deuotion had
they their eyes fixt vpon that diuine
face , and vpon that countenance so
full of loue , wholy ready to accom-
plish , whatsoeuer he it onld com-
maund or signify vnto them !

7. O Peter , if then the father
which is in heauen, had reuealed vnto thee that which afterwards he did,
that that Lord who entred into thy

house,

house , had been the only begotten Sonne of Almighty God, the Creator of the whole world, to whō the Che- rubins doe bow themselves , and in whose presence the pillars of heauen doe shake and tremble , how much greater would the amazement of thy mind haue been, & with how much more feruent affection , wouldest thou haue cast thy selfe at his feet, saying. *Goe from me O Lord , because I am a sinfull man.*

8. All that day, Iesus remained in the house of Peter , and when the sunne was set, many diseased & possessed of the diuell were brought unto him, all which, as a most mercifull phisitian, he presently healed. Let vs pray and beseech our Lord Iesus, that as he vouchsafed to heale S. Peters mother -in- law of so great a feuer, so he would vouchsafe to free our soules from the spirituall feuer of all vices, which much more grieuously afflicteth the soule , then that other afflieted the body : that being healed by his grace , we may arise forth of the

bed of slouth & negligence, wherin
to this present we haue reposed, and
serue him more worthily for the
tyme to come, and in all thinges per-
forme his diuine pleasure, Amen.

DOCUMENTS FOR VS.

1. **C**hrist & his Apostles, going
to visit S Peters mother-in-
law who lay sicke: doth teach
vs to exercise the workes of mercy
towards the sicke, visiting them, and
assisting them in their necessities, not
only with such substance as God hath
giuen vs, but with our person also, if
their need require it.

2. S. Peters mother immediatly
as she was healed, began to serue
Christ and his Disciples: to declare
vnto vs, that till we first be cured frō
sinne, our seruice is not grateful
vnto him. As also that God will not
haue his giftes & graces once recei-
ued to be idle in vs, but that we brin-
ge forth some fruit with them, and
apply them to that ende for which

they

they be giuen vs.

3. The industry of this good woman in seruicing Christ , after the recoverie of her health, doth admonish vs , that when we see we haue lost any tyme, and haue neglected the seruice of God , either by our owne careletnes, or by what occasio soever giuen by others , with diligence to recouer the same, and to be afterwardes , more solicitous in his holy seruice.

4. By Peters mother-in-law sicke of a feuer, may be vnderstood the flesh coueting ; against the spirit : or the spirit rebelling in them against the law of God To whom Iesus coming, he behouleth, by his grace illuminating : he commandeth, by his grace iustifying: he toucheth, by his grace assisting : who being deliuered from their feuer by Contrition, arise whole by confession , & minister vnto him by satisfaction.

5. The setting of the sunne , may be interpreted , the change of worldly prosperities into aduersity , after

which many are healed , who were
grieuously sicke, so long as the sunne
of prosperity shined vpon them.

*Of Christ our Lord , awaked by his
Disciples, to appease the tempest
of the sea. Matt. 8. 23.*

CHAP. XXXIII.

I. **O**Vr Lord Iesus hauing taken
great paines , laboured in
preaching vnto the people ,
and wrought before them many mi-
racles , at the last entred into a ship
with his Disciples , where like vnto a
weary wayfarer , he layeth him downe
to take some sleep reposing his
head vpon a pillow , neere vnto the
sterne of the ship . It was a thing
worthy of admiration , to behould
him , who by his diuine vertue , go-
uerneth and sustaineth all the world ,
& who as with an euerlasting watch ,
keepeth Centinell ouer his people , so
to haue consumed himselfe , & made

himselfe

himselfe so feeble and faint , that he standeth in need like one of vs, of a little sleep. But O good Iesus , this thy sleep was not so much for the necessity of human condition, as caused by thine owne will , thereby to shew to the world the truth of thy flesh, which for our sakes thou hadst assumed , and for the which thou condescendedst to the necessity of this sleep , that so thou mightest feele all the necessities of our nature. Iesus therefore slept in body, but watched in mind , of whom the wiscman saith: *I sleepe, but my hart watcheth.*

2. Whilst our Lord lay thus asleep a tempest arose vpon the sea , which was so great, as it put the Disciples into feare, yet loath they were to wake their Lord, by reason of the trauell which he had put his holy body vnto, in teaching, preaching, watching by night in holy prayer , and the like , whereby they knew how great necessity he had of a little rest. O what a thinge was it, to haue seene the King of Heaven himselfe , who

fitteth vpon the Cherubims, and is borne vp in the handes of the holy Angells, the only begotten Sonne of God, resting in the bosom of his eternall Father, sleeping like a weary way-farer, in a little fish-bote vpon a hard, and sorry pillow!

3. Heere might we haue seene on the one side, that great Patriarch Iacob, hauing forsakē his fathers house, & wandring like a pilgrime through the world, to sleep vpon the ground laying a hard stone vnder his head instead of a pillow; and the heauens open, and many millions of Angells to descend, and ascend ouer their Lord. On the other side, we might haue seene the good prophet Ionas oppressed with a heauy sleep, whi est the ship that carried him, was tossed with a terrible tempest, and being awaked by the fearfull saylers suddeley to appease the tempest, by being cast into the sea; For even so (O good Iesu) when it was needfull to appease that mortal tempest which had submerged all mankind, thou wast cast

into

into the waters of thy bitter passion,
and wast submertged and swallowed
vp by death, to procure vs life.

4. The Disciples perceauing the
danger they were in to be diowned
(full of feare) awaked Christ that he
might help them , seeming by this
their fact , to haue belived , that
Christ was able to deliuer thē being
awake, but dothed whether he could
doe the same lying falt a sleep .
Wherfore rūning vnto him, and ca-
sting themselues downe at his feet ,
crying out with aloud voice they said
vnto him, Master , doth it not pertaine
to thee that we perish ? Which wordes
no sooneſt founded in the eares of B.
Iesus, but he forthwith awaketh , and
like a good and carefull father brea-
keth himselfe of his owne iest to pro-
care rest vnto his children , well con-
tent to awake at all times, to pro-
vide & succour their necessities. And
then taking compassion on their pre-
sent feare , & condescending to their
humane frailty , he commanded the
seas & the winds, saying: Peace, be still,

and suddainly the tempest ceased.

5. Consider heere the admirable power of this Almighty Lord , who so composed the whole frame of this huge world, as that al thinges herein (though quite deuoid of sense and reason) obey vnto his diuine becke. Woe (alas) only to the infelicity of the reasonable creature , which abusing the liberty granted to him of Almighty God, feareth not to deny obedience vnto his Creatour. We therefore , when we see the seas and windes and other creatures , destitute of the force of feeling & vnderstanding to surpassee vs in obedience , how are we not confounded, and with teares euен of bloud deplore our insensibility and infelicity ? Let vs be alhamed to consider, that a creature, so turbulent and furious as is the sea / which casting vp its waues on high , with its fearfull roaring , maketh all the earth to tremble ; yet when it commeth to the boundes appointed it by God, suddenly staith there & humbleth it selfe : and that we, being no-

thing

thing else but dust and ashes , refuse to submit and to humble our selues to our Creatour.

6. Finally, let vs humbly beseech Christ our Lord, that as he vouchsa-fed to sleep in that ship, so he would giue vnto vs his holy grace, that our harts may sleep to all the thinges of this wicked world , and on ly watch to him alone. And that as by his po-
wer he appeased the windes & tem-pests of the sea : so he would vouch-sa-fet to appease the motions of our wicked suggestions and depraved passions; and so to calme the swelling of our vtamed desires, that all our inward powers may be calme and quiet : which he for his tender mercy sake graunt vnto vs, Amen.

DOCUMENTS FOR VS.

1. **C**hrist entring into the ship, his Disciples follow him , leauing others vpō the land. They are the true Disciples of Iesus Christ, who not only keep him com-

pany vpon the land , that is to say , whilste thinges succeed with them prosperiously , but also goe with him into the sea , to wit , amidst the stormes and tribulations of this life , for no good Christian can passe this life , without he suffer some affliction .

2. This ship wherin Christ Kept , may likewise figure the soule of man : wherin Christ sleepeth spiritually , when one abstaineth from the study of prayer and of other good workes , and becometh cold in the desire of his spirituall profit . In which case he ought to feare as the Apostles did , & to procure with frequent and devout prayers to awake Christ , who will not faile in due season , to send a calme , with great tranquillity .

3. The seas & the windes became calme , and presently obeyed at the voice of Christ : Gather hence great confusion and lame , that being his creature as well as they , and a reasonable creature which they are not , thou art so rebellious vnto him , and dost so little obey his voice .

4. The words which Iesus-Christ pronounced to appease this tempest were; *Tace, obmutesc. Peace, be still*: as often therefore as the tempests of thy passions shall disturbe thee , or shall moue the inielues against thee to endanger thy soule , with great faith- & devotion rebuke them with these ver-ry wordes of Iesus Christ , and thou shalt find the wonderfull force they haue to calme them.

Of the Widdowes sonne raised to life
by our Lord Iesus , and restored
unto his mother. *Luc 11.7.*

CHAP. XXXIV.

I. T E S V S going towards a citty which was called Naim , met at the gate of the citty , a dead man that was caried forth the only sonne of his mother a widdow , who went bitterly weeping after the corps. In which wordes the Euange- list manifesteth, the weight and mul-

titude

titude of this womans sorrowes, saying First, that she was a widdow, destitute of a husband, & without hope euer to haue any more childe. Next, that her only sonne was dead , and consequently had not now on whom to cast her sight , in place of him that was deceased. To him alone had she giuen suck ; him alone had she in her house for all her comfort ; so that whatsoeuer was deare and pretious to the mother , was only and wholy found in this sonne, from whom now in her old age , she wholy expected all her succour and assistance.

2. This so distressed and afflicted woman , as soone as our Lord had seene , he was immediatly moued with compassion towards her. Where consider, how happy and how healthfull a thing , the sight and meeting of our Lord is. He saw two possessed of the diuel, and he presently delivred them. He saw the man that had layn eight and thirty yeares diseased at the poole, and he forthwith healed him. He saw him that was borne

blind,

blind , and restored to him his sight
He seeth now this widow lamenting
for her deceased sonne, and he raiseth
him againe to life. O happy teares ,
which deserved to be beheld of such
a Sauiour. O happy misery which
was so fortunat, as to encounter with
such a mercy !

3. Consider next how wonderfull
great the bounty and charity of our
Lord was, which he declared in this
present example , where , not being
prayed or called by any person (as
erst he was of the little King) he
goeth of his owne accord of purpose
to meet this dead young man , and
to render him aliue to his afflicted
mother. O true lover of mortall men,
faithfull comforter of all afflicted ,
whose goodnes & charity is so great,
that thou canst not choose but be
moued with mercy , so soone as ever
thou seest our miseries.

4. And here (O my soule) thinke
a little with thy self, whē thou in like
māner liest dead in sinne , when out
of a wicked custome of sinning de-

stitute of all remedy , thou wast as it were borne to the graue of hell ; If our Lord had not had mercy on thee , or had not occurred thee with his grace , but rather respecting thy flagitious offences , had burst a sunder the thicke of thy life (which he hath done to many others lesse unworthy then thy selfe) what would haue become of thee , or where hadst thou now been ? Without al doubt amogst the damned , amongst the deuouring flames which never dy , and in that fire which shall never be extinguished , in sempiternall horror and opprobry , wher nothing else is heard , but pinches , houlinges , and gnawinges of teeth .

5. Iesus seeing the mother of the dead to weep , moued with compassion , said vnto her , *Woman weepe not.* But / O good Iesus) how sayest thou vnto this woman , that she shoulde not weep , hauing before her eies so many motiues of weeping & mourning , as that she is left alone , first bereft of her husband , and now also

other

of her only sonne; sith therfore in this life there is not left vnto her any solace nor assistance, what else may she doe, but lament and weep ?

6. Mercifull Iesu therefore, to cease the sorrow of the lameting mother, commanded those that carried the dead corps to stand still, & then he said to the dead young man: *I say to thee, Arise: and he that was dead sat up and began to speake.* O the wonderfull power of our Sauiour, who not with many prayers, or ofren inclinations vpon the body of the dead as did Elizeus, but with the only power of his word, in one moment restored him to life ! But it was no great matter, that this man was raiied vp with one word of Iesu Christ, sith as the Apostle saith, al the men in the whole world, euен those which are reduced into dust, with one only becke of his omnipotent will , and in a moment, are to be raised vp againe.

7. Now what an astonishment shinke we, was it to him that was thus raised, when issued out of dark-

nes,

nes, and out of the shadow of death, he saw with his open eyes standing before him, the author of life ? Likewise, what ioy , and what gladnes was it to that afflicted mother, when in an instant of tyme , the saw life restored to her sonne , & so wonderfull a benefit to be bestowed vpon her ? For as the Euangelist saith, they began presently to magnify God, & to confess, that a great prophet was risen amongst them, & that God had visited his people . And this it is which is said of the young man, that sitting vp , he began to speake . And what other could his wordes be, but only wordes of praises and thanksgivinges , wherin he confessed , and set forth , the might and power of so potent a Lord ? .

8. Let vs beseech our Lord Iesus, that as moued by his mercy he touched the coffin of this dead yong man , & restored him to his mother aliuie so he would vouchsafe to touch our harts with his holy feare, that arising vp from the wicked custome of sin

ning through worthy penuance , we may by the force of his diuine grace, be excited to the leading of a new life, Amen.

DOCUMENTS FOR VS.

1. **H**E whome in this ghospel, Christ is said to haue occurrēd, was young , and yet dead. Whence we are to vnderstand, that as touching corporal death , all , as well yong as ould , sound as sicke , are subiect to death : & to remember first or last we must needes dye , and that the houre of death is most vn-certainte , seeing that this man in the flower of his age, departed this life.

2. The mother of this young man wept for his death, and bitterly lamēted so great a losse. This tender hartēd mother , is the Church our mother, who bitterly lamēteth the death of such her chiidren , as either by sinne, or Heresy , come to loose the life of grace. For these , with continuall prayers , she implorēth the goodness

of God, that moued to mercy for the great misery and teares of his beloued spouse, he would vouchsafe to deliuere them forth of the death of sinne, and restore them to the life of his holy grace.

2. The place wherat Christ met with this dead young man, was at the gate of the city. The gates by the which we are often carried through as dead, is some one of the ffeue sensess of the body : for he who heareth, seeth, or speaketh that which is not lawfull, is carried dead through the gate of the same sense, He that surfeitteth thorough eating or drinking, is carried dead through the gate of his tasting. He that harkneth to detractions, is caried dead through the gates of his hearing. He that looketh on a woman to lust after her, is carried dead through the gates of his seeing, and so of others : watches therefore must be set at these gates.

4. Of this deceased it is said, that Christ touched him, next that he arose, then that he began to speake,

mother.

mother: denoting the signes of a true
lastly that he deliuered him to his
spirituall resurrection, which are, first
to be touched with preuenient grace;
next to arise, to wit by contrition, then
to begin to speake, to wit by con-
fession, and lastly to be deliuered to
his mother, to wit, by satisfaction.

*Of the woman that was healed of a
bloody flux, by touching of the
of our Lordes garment,*

Luc. 8. 43.

CHAP. XXXIV.

CONSIDER first, how
our Lord in all tymes, and
in all places, on the sea, on
the land, in the Sinagogue
publiquely, and in houses privately,
yea even in his very iornies, never o-
mitred the workes of mercy, some-
times teaching, other whiles helping
the necessaries of those that came vnto
him. As he went therefore with
Iairus Prince of the Sinagogue, to
raise his daughter compassed about

with

with much people, behould a woman oppressed with a grievous and incurable disease, for remedy whereof she had spent and wasted much substance (supposed by S. Bonaventure and others to be Martha, sister to the B. Magdalen) partly moued with the fame of the miracles of Jesus Christ, partly illuminated of our Lord himselfe, conceaued so great faith of his power & vertue, that neyther respecting her sexe, nor yet her infirmity (by the which she was forbidden according to the law not to come neare, or to conuerse with others) she thrust her selfe amongst the company, that so she might secretly touch our Lord.

2. Behould how this discreet woman, is partly detained by shame not to shew her infirmity unto our Lord, and partly is compelled by the same infirmity, reputing her selfe (because of her vncleanes) vnworthy of his sight, she cometh and approacheth behind his back. For what else could she do, forsaken of earthly phisitians,

then

then to fly to the heauenly ? Where weigh the great humiility , deuotion and faith of this woman , who notwithstanding was got so neerevn- to Christ , yet held the her selfe vn- worthy to touch his holy body , or his feet , or yet his garments , and therfore only touched the hemme or border of his garment . O what vertu did the confes to be in the body of our Lord , who believed so much to be in the very hemme of his garment ! which she had no sooner touched , but the fluxe of her blood presently stinted .

3. Iesus therefore , turning him about vnto the people , said , Who hath touched me ? Where behould how good Iesus dissembleth the matter . Behould how he who knoweth al thinges , yea he who wrought all things in the hart of that holy woman , and knew that he intēded to restore her health , of purpose stood still , and as ignorāt of what had passed (in presence of the people also standing still) asketh . Who hath touched me ? Consider here ,

how

how astoniſhed that good woman ſtood , both for the ioy of her health recouered, as alſo for admiration, to thinke by what meaneſ Christ being ſo preſſed of the company , came to feele ſo light a touch of the hemme of his garment ; as alſo for feare leaſt the thing being diſcloſed, ſhe ſhould be conſounded before al the people.

4. But perceauing at the laſt that ſhe could not be hid , full of feare, & trembling , as if ſhe had committed theft , ſhe caſt her ſelfe at the feet of our Lord, declaringe the whole matter as it had hapned. O deuout wo-
man . iſ thou hadſt ſo great faith of
the power and vertue of our Sauiour,
why doſt thou now tremble , and
not rather truſt in his bountie, mercy,
and benignity ? For this Lord is no
leſſe mercifull, then powerfull, nor is
his benignity , leſſe then his vertue :
iſ therefore thou belieuest , that he ca
reſtore thee health, thou oughteſt alſo
to belieue, that he will moſt willingly
giue the ſame vnto thee. Thou oug-
heſt not therefore to feare , as iſ thou

hadſt

hadst offended him but rather to re-
ioyce, that thou gauest him occasion
to doe this good vnto thee.

5. Iesus therefore beholding her,
said vnto her. *Hauē a good hart daugh-
ter, thy fūsh hūth made ihee safe.* Behould
with what sweet wordes our Lord
speaketh vnto this woman, how he
conforteth her, and how abundan-
tly he recompenseth her fore- passed
sorrowes and afflictions. She had re-
couery of her health, but this was not
inough to Christ, who would needes
ad this new consolation vnto the for-
mer, that by calling her *Daughter*, she
might vnderstand her selfe to be hea-
led, not only corporally, but also spi-
ritually. He therefore willed her to
haue a good hart and faith in him,
not that she wanted faith, without
the which she would not haue fled to
him for help, but our Lord, seeing
her smitten with so great feare and
shamefastnes, would with the sweet-
nes of those wordes animate her, and
adde force vnto her, that she might
increase and perseuer in her first con-

fidence : expressing in this forme of speaking ; with how great gentleness he receaueth the compunct and humble sinner flying vnto him.

6. O yee infirme and sicke soules, who desire to be cured of Christ , consider how if he not only with touching of his sacred hands, but also of his very garment whist yet he was in this mortal life, restored health of body vnto all , much more now (being immortall and glorious in the most-
B. Sacrament) will he restore health of mind , to those who with deuotion adioyne themselues vnto him, & with a liuely faith doe touch him therein. Wherefore , if with true sorrow , and effectuall desire of amending our life, we adioyne our selues vnto him, and with humble faith doe touch him , vertue doubtles will goe forth of him, whereby we shall be delinered from al our infirmities: which God for his mercy sake graunt vnto vs, Amen.

DOCUMENTS FOR VS.

1. **H**is woman partly for the loathesomnes of her disease, and partly for the confusion which she feared to receaue , if she should be discouered, came not before, but behinde Iesus Christ to touch him, but Christ would that she her selfe should accuse her selfe ; To giue vs to vnderstand, that the ouer-much shame which we conceaue to discouer our finnes in Confession, is not gratefull vnto him, nor the slighe-tes which we vse to cover our faultes and our infirmities , but that we disclose them clearly, willingly, & with humble confidence.

2. This wemā first thought within her selfe , and purposed to touch the garment of Christ, but receaued not her health vntill such time as she touched it indeed, euē so to obtaine true health , it is not inough that we haue good desires and good purposes, vn-les we follow Christ , and set our

handes to worke , imitating his holy life.

3. Christ hauing restored health vnto this woman , attributed the same not to his owne vertue , but to her faith : to teach vs , that in good workes we ought not to seeke , or to set forth our owne praises , but the only praise and glory of God.

4. Many followed Christ and did touch him , but one woman only was healed of him ; We therefore , who so often approach to the holy Altar of our Lord , let vs looke with what devotion & preparation we approach , and let vs beseech our Lord , that we be not in the number of those , who indeed doe touch him , but yet receave no health from him .

Of the Daugther of Iairus Prince of
the Sinagogue raised to life by
our Lord Iesus Luc. 8 40.

CHAP. XXXV.

1. C O N S I D E R this afflited prince of the Sinagogue (of whome we began to speake in the former Chapter) how enforced by the calamity of his daughter, (whome in that he had no more in the world but onely her, and she also being in the very flower of her age, he loued most tenderly) seeing that by no riches, by no art, skill of phisitians, or of phisike, nor by all the helpes and deuises in the world she could be possibly deliuered from death he resolved at the laft to haue recourse to the author of life. And although peraduenture he himselfe was one of those that persecuted Christ, yet the confidence which he had in his goodnes and mercy, o-

uercame the feare of his fraile and
timorous conscience.

2. Goe then thou good Prince of
the Sinagogue vnto Christ, for indeed
he came not into the world to de-
stroy , but to saue, and to seeke sou-
les : not to iudge, or to reuenge him
selfe vpon his persecutors, but to par-
don them, and to gue life vnto all by
his owne death. Goe therefore secure-
ly , for B. Iesus knowes not how to
be wroth or offended with thee, yea
with great loue doth he expect to
comfort thee : and because he could
not draw thee to him by his doctrin
and preaching , now doth he draw
thee to him by necessity and afflictiō.
O happy necessity which compelleth
a man to goe vnto Christ . O holy
affliction which openeth our eies, &
causeth vs to see and to enquire forth
our chiefest good, from whence be-
fore we were so far departed :

3. Consider therefore, how this
Prince of the Sinagogue , as we may
imagine, bitterly weeping & fighing
through the vehemency of excessiue

forrow

sorrow, comming before Christ, suddenly cast himselfe at his holy feet earnestly beseeching him (as the ghosspell saith) that he would restore health to his daughter who lay a dying. Great truely (O Lord) is this submission , which could not choose bat moue the bowells of thy mercy, sith neither the little King , nor yet the Centurion did so much , when they made intercession vnto thee for the health of their sick. The Sunamite indeed weeping , cast her selfe at the feet of Heliseus , but she was a woman , nor did she this publiquely in the presence of others. This Iaius therefore, being a Priest, and Prince of the Sinagogue , a man in such honour, was doubtles plunged in great sorrow and necessity , that in a place so publique, and in the sight and presence of so many people , he would prostrate himselfe at the feet of poore and humble Iesus. But although his humility were very great, yet not lesse, but greater was the mercy & charitie of our Sauiour Iesus.

4. Now it happened as they were walking in the way bake to the Princes houſe, that the heauy tidinges were brought him by ſome of his ſeruants of his daughters death. But ſuch was the great goodnes and ſweetnes of our Lord, that he willed him notwithstanding this newes, to belieue, and not to doubt of the health of his daughter. Coming therefore vnto the Princes house, he found it filled with thoſe that wept, and bewailed the death of his daughter; whome when our Lord willed to depart, for that ſhe was not dead but ſlept, they began to deride him. O the patience of our moft meeke Iefus, men do mocke Almighty God, and human folly doth flout the diuine and euerlaſting wiſedome.

5. Our Lord notwithstanding casting forth that incredulous company, entred in where the maiden was, only with her parents and three of his Disciples, namely Peter, Iames and John: the father beseeching him, that he would vouchſafe to lay his

hand

hand vpon his daughter. Then ou' Lord with that holy and Almighty hand which had made all thinges , & vnto which nothing whatsoeuer was impossible, taking the maiden by the hand , commanded her immediatly to arise. Behould the wonderfull vertue of the diuine power . The maidē being awaked by his only voice, ope ned her eyes , filled her parents that were present , with incredible gladnes and astonishment. O how well might I say with the holy Prophet : *The right han^te of our Lord ha^s done ver tue, the right hand of our Lord hath exalted me that I dy not , but live and declare the workes of our Lord..*

6. Consider how surpassing great the ioy of the parents of this damsell was, when they saw her as it were in a very moment, restored to life by the power of our Lord. And first how great the comfort was of that loving father, whom if at the first the excesse and greatness of griefe constraind to cast himselfe with such humility at the feet of Christ , much more now

doth the greatnes of ioy and admiration of the diuine power (as it is very probable) enforce him againe to prostrate himselfe at his holy feet: & weeping (not now with the teares of sorrow, but of superabundant ioy) to render him immense thankes for so singular a benefit , offer himselfe , with all whatsoeuer he hath , to his holy seruice.

7 But what meaneth it (O blessed Iesus) that seeing thou couldest haue restored this maiden to life with one only word, yet thou wouldest teach forth vnto her thy divine hand? Truely (O my Lord) thou wouldest by this example , manifest vnto vs the singular clemency , which dayly thou declarest vnto finners. For we being dead in sinne , and consequentlie become thine enimies , thou gently invitest vs to forgiuenes and to thy friendliip, yea thou art he who first askest to make peace , & stretchest forth thy hand, as it thou shouleſt say: Sinner , give me thy hand , and see that hereafter thou offend me no

more

more. Let vs beseech our Lord in this gentle maner, to extend his hand of mercy vnto vs, that deliuering vs from the miseries of this wretched world. he may at the last bring vs to the glory of his celestiall kingdome, Amen.

DOCUMENTS FOR VS.

1. **T**HIS Iairus, albeit he was a Prince of the Sinagogue, & a man highly honoured, yet to obtaine health for his daughter, refused not to humble and cast himselfe at the feet of Christ, and that in the presence of so many people: to teach vs, that if we desire to obtaine the health of our soule, we must tread vnder foot all humane respects, and not regard what the world will say, but what is most secure for our owne saluation.

2. Christ being requested of the Prince of the Sinagogue, returned him no kind of answere, but presently arose and went with him: to give

an example vnto all, readily to afford their helpe to their neighbour in their need ; yea and to set our necessary affaires sometimes aside, like as Christ left off his holy sermon , presently to goe to help this Prince .

3. Christ going about to raise the princes daughter, and laying that she was not dead but slept , was forthwith derided of the standers by ; yet for all this desisted not to goe toward, to doe the good worke which he had intended : to instruct those which are good , that when they are derided of the wicked , they ought not therefore to give ouer, but to goe forward in the good they haue begū.

4. Christ going about to raise the dead , first cast forth all the standers by, teaching vs by this example , to doe nothing for vaine glory sake, but with sincere intention for the glory of God , and good of soules , like as here we see in our humble Iesuſ, who would doe nothing till first all occasions of vaine glory were take away.

Of the Conuersion of S. Mary Magdalene. Luc. 7. 37.

CHAP. XXXVI.

I. **O**V R courteous Lord Iesus, inuited on a certaine day to the house of Simó the lepre, went and dined with him ; which he was wont often times to doe , both of his owne curtesy, as also for the loue and zeale which he had to saue souls, for whose sake he descended from heauen , was incarnate and became man. For by this meanes eating with men, and conuersing familiarly with them , he sweetly drew them to his loue , and to the loue of his holy pouerty: for he made himselfe so perfectly poore , that he had no maner of worldly wealth, house , nor harbour, neither for himselfe, nor for his Disciples. Blessed Iesu, therefore , the miror of humilitie , when he was inuited by any of

his

his friendes & benefactors, meekly
and thankfully went vnto their houses,
and curteously accepted at their
handes, their offers of charity.

2. Mary Magdalen therefore hearing
that he sat at dinner in the house
of Simon, (whom peraduenture she
had often tymes before heard to
preach, and therefore loued him most
feruently) inwardly touched with
deep remorse and sorrow for her sinnes,
and thinking with her selfe, that
without him she could no way be saued,
the burning fire of his loue so far
enflamed her desire, that she would
no longer defer, nor could any longer
endure, but forthwith entred into the
house where our Lord Iesus sate at
meate, and as if she had forgotte her
selfe, houlding downe her eies to the
earth, passing a longe before the gues-
tes, she neither staied nor rested vntill
she came to him whome she so
earnestly sought, & whome her soule
so inwardly loued. Then presently
falling prostrat on the ground before
our Lord, fild with profound sorrow

and

and shame for her sinnes , laying her face flat vpon his feet , out of a certayne confidēce in that he loued him most inwardly aboue all thinges, he began to fetch most deep sighes , & to ihed forth abundance of teares , secretly saying in her hart as hereaf-
ter followeth.

3. My sweet Iesus , I assuredly know, belieue, & confesse, that thou art my soueraigne Lord & my God ; and that I vile sinner haue offended thy maiesty, both by my grieuous, & manifou'd offences, so that my sinnes exceed in number the landes of the ieas , but yet behould I flye to thy mercy, and aske forgiuenes , lamenting inwardly for that wherein I haue offended. I desire with all my hart to amend my sinnes past ; and purpose never to breake thy cor[m]mandements, for time to come . O my Redeemer, put me not from thee, nor yet despise my repentance, other refuge then thy selfe can I finde none, nor any other will I ever lecke. Deare Sauiour punish my sinnes as much as it shall

please.

please thee , but doe not reiect me ,
nor cast me from thee , who will ne-
uer cease to beg forgiueres and mer-
cy of thee . In the meane while , her
teares distilling in great aboundāce -
they bathed and embalmed the feet
of our Lord (an evident argument
that our Lord Iesus went bar-foot &
bareleggd in this wold) and then
with great confidēce in his goodnes ,
and with inflamed and inward affe-
ction of his loue , she humbly kissed
his blessed feet .

4. At the last , ceasing from wee-
ping , weighing & iudging it a thing
vnworthy , that either her handes
or teares had touched his holy feet ,
and hauing brought with her no pre-
cious thing wherewith to dry them ;
she wiped them with the haire of
her head , that so she might vse that
to vility , which she before had vted
to vanity : and that she might not re-
moue her face from the feet of our
Lord (loue increasing) she very ten-
derly and often kissed them . Blessed
Lord who so could inwardly ponder

and

and consider the worke of this penitent woman, withal the circumstāces appertaining thereto, shoule assuredly find much ghostly fruit cōtained therein, to stirre & moue our soules to repentance for sinne, and to the true and fervent loue of our Lord Iesus.

5. Consider next, with what benignity our Lord receaueth her, and with what patience he permitteth her to doe vnto him whatsoeuer she would, knowing the inward affection, & the true & perfect loue of hart wherwith she did it. O what motion, what feelings of mind, & what singular guiftes, thinke we Christ imparted to Magdalē, whilst she performed those offices of piety at his holy feet? She came indeed to Iesus, but was much more strongly drawne of him: she indeed annointed his feet with ointment, but he annointed her soule with the holy Ghost: she waiht his feet with her teares, but he with his bloud waihed her from all her sinnes: he wipt his feet with her beautifull bair-

res,

please thee , but doe not reiect me ,
nor cast me from thee , who will ne-
uer cease to beg forgiueres and mer-
cy of thee . In the meane while , her
teares distilling in great aboundāce-
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or teares had touched his holy feet ,
and hauing brought with her no pre-
cious thing wherewith to dry them ;
she wiped them with the haire of
her head , that so she might vse that
to vility , which she before had vted
to vanity : and that she might not re-
move her face from the feet of our
Lord (loue increasing) she very ten-
derly and often kissed them . Blessed
Lord who so could inwardly ponders

and

and consider the worke of this penitent woman, withal the circumstāces appertaining thereto , shoulde assuredly find much ghostly fruit cōtained therein , to stirre & moue our soules to repentance for sinne , and to the true and fervent loue of our Lord Iesus.

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res, but he adorned her soule with his celestial guiftes and vertues : finally, she with great feroour of mind kis-
sed his feet , but he gaue vnto her
the kisse of peace, which far surpasseth
all vnderstanding.

6. All this while therefore he left
off eating, vntill she had accom-
plished what she had begun: the guestes
also leaue off eating , all maruelling
much at this woman, & at the new-
nesse of the thinge : but especially
Simon, the maister of the house, mar-
uelled very much, what he meant to
suffer such a sinfull woman to touch
him after so homely and familiar a
manner: wherupon he iudged that he
was not a Prophet , because { as he
thought } he knew not who she was
that touched him.

7. But our Lord who far surpasseth
all Prophets , and who knoweth the
secret thoughtes of euery mans hart,
answered him to his very thoughtes,
shewing himselfe therein, not only a
Prophet, but more then a Prophet :
and by the example of a creditor co-

uinced

uinced him, iustifying the woman that he held so sinfull, and proouing that she loued him more, and manifested vnto him more affection by this her deed, then he with al the feast and banquet he had bestowed vpon him: wherupon he said vnto Simon : *Mary finnes are forgiuen her, because she loued much.* And then turning him to Mary Magdalen, he laid: *Tby faith b ash fained:hee, d: part in peace.*

8. O sweet and delectable word, blesSED Lord, how willingly did Mary Magdalen hearken to this word, and how attentiuely did she retaine it? Surely it was so liking vnto her, that it neuer after went out of her mind. And thus was she perfectly conuerted vnto our Lord Iesus, from her former vicious & sinfull life, leading after, a most vertuous and chast life, and perseverantly adhering to him, and to his B. Mother, neuer departing from their company. Whose holy ex ample, God for his mercy sake make vs to imitate, Amen.

DOCUMENTS FOR VS.

1. **M**ary Magdalen although a sinner was not ashamed to seeke forth Christ in the house of the Pharisee, and to humble her selfe in the presence of all those that sat at the table, and to weepe at his feet: so we, when we are fallen into any sinne, we ought not to be ashamed to seeke forth our spirituall phisitian, and to disclose our griefes vnto him; for if men calumniate vs, we shall with Magdalen be praysed of Christ, and hereafter in heauen be honour'd of him, in the presence of all his B. Angels.

2. In our Lord Iesus, pastours and teachers of his word haue example, that they should not forbear to speake the truth when tyme requireth, for feare of offendinge those who sometimes feed them, or giue them maintenancie: for notwithstanding the Pharisee gaue him food, yet here reprooued him openly for his error in his owne house.

3. In the Pharisee we haue example, that notwithstanding our Lord reprooued him, yet he omitted not for this to feed him , and to shew vnto him all humanity, as he had done before: contrary to many ; who when truth is tould them by their Confessor, if it be against their liking, they forthwith withdraw their affection from him, shewing theselues therin, more vnkind then did this Pharisee.

How Iohn the Baptist sent his Disciples vnto Christ. And of his death which ensued a little after. Mat.

11. 2. & 14. 1.

CHAP. XXXVII.

1. **T**H E glorious Champion & precursour of our Lord Iesus , Iohn the Baptist , being imprisoned by Herod , and loaden with irons for the defence of iustice , because he reprehended him for detaining his bro-

thers

thers wife being yet aliue, desirous before his death to induce his Disciples to follow our Lord, he sent them vnto him, that hearing his wordes, and seeing his deedes, they might be inflamed in his loue and follow him: doing herein like a prouident father, who being to dy, cōsigneth his chil-
dren to some faithfull tutor. They went therefore in the name of Iohn, vnto our Lord Iesus, saying: *Art thou he who art to come, or doe we expect another?*

2. Where behould our Lord Iesus, albeit he had at that present a great company about him, yet how cour-
teously he doth receave them, and how wisely, first in deedes, and afterwards in wordes, he doth answere to them. For in their presence he pre-
ached to the people, he healed the
deafe, he gaue sight to the blind, spea-
che to the dumbe, besides many o-
ther wōders, which there he wrought,
and then said to them that were sent; *Goe and shew yee vnto Iohn, what yee haue heard and scene. They de-*

arted

parted therfore , and related those things to Iohn , who gladly heard them : and these Disciples , as is pi-ously to be belieued , after the death of Iohn , firmly adhered vnto Iesus Christ.

3. Within a while after, that most wicked Herod , with his vnchast and adulterous concubin, having decreed betwixt themselves to kill him , that so they might haue none to rebuke their sinne, it came to passe that vpon the day of the banquet, the daughter of that miserable Herodias danced, wherat wicked Herod took such contentment , that he swore with an oath to giue vnto her whatsoeuer she should demand , albeit it were the halfe of his kingdom e; who glad of this promise of the King, and instru-cted before by her wicked mother, demanded the head of Iohn the Bap-tist: he sending therefore executioners to the prison , forthwith bēheaded him.

4. Behould how worthy a man , dyeth so vile and vnworthy a death.

Good

Good God why didst thou euer suffer this? What a thing is it that a man should dy, who was of such sanctiry and perfection, that he was verily reputed to be Christ himselfe? Yet to such and so great a man, the hangma is sent, who humbly preparing his neck for the axe, falleth on his knees, & giuing thankes vnto God, boweth down his most holy and sacred head on the blocke, and patiently sustai neth the strokes, vntill the same be quite cut off. Behould how B. Iohn, the frind & kinsman of Iesus Christ, and his great secretary, dyeth. Truly it is an exceeding shame for vs, if we haue not patience in whatsoeuer ad uersity, sith innocent Iohn, patiently endureth such a death, and we (lodened with sinnes, and worthy of the wrath of God) cannot suffer little iniurie and aggrieuances, yea scarcely a hard word. Thus S. Bernard.

5. Now at this time, our Lord Iesus was in the borders of Iewry, but not in that prouince: Who when the death of Iohn was tould vnto him,

our pious Lord wept for his champion and chosen : his Disciples also wept with him to see him weep : the B. Virgin likewise wept, rememb'ring that when he was borne, she was the first that tooke him from the ground, & therfore loued him most tenderly. And thou making thy selfe as present to all these things, meditate them devoutly in thy mind, following our Lord Iesus whithersoever he goeth, and in especiall recommend thy selfe to the Patronage of B. Saint John, & endeauour to practise in thy selfe his austerity of life, zeale of iustice, and other vertues, and thou shalt not fail to be beloued of our Lord in this life, and to raigne with him for euer in the life to come, Amen.

DOCUMENTS FOR VS.

1. Ohn, is interpreted, grace. John therefore in prison, when grace is held bound by any bondes of the world or the flesh, that it cannot profit. By Herod, is signified the

R voluptuous

voluptuous pampering of the flesh. By Herodias, Luxury. By her dancing daughter, dissolute sights, by which John, to wit, one that is in the state of grace, often commeth to catch his spirituall death, and sometimes also his bodily death.

2. As Iesus Christ himself would dy vpon the solemne feast of Easter, to shew the cōtentment which he tooke to dy for men: so would he that John the Baptist shoule dy vpon the day of this solemne banquet, to testify that it was a feast vnto him, to suffer death for iustice sake.

3. Christ permitted John, not onely to be imprisoned, but to be put to death, albeit he were his beloued friend, to the end to perfect him so much the more, and that as he had shewed his excellent vertues in time of prosperity, he might likewise shew them in aduersity: whence I wil mak great account of persecutors for iustice sake, sith they are the p̄iuedges whiche our Lord bestoweth vpon his most especiall friends.

of the conference which our Lord Ies-
sus had with the woman of Sam-
aria, sittynge him downe weary by
the well. Iohn. 4. 7.

CHAP. XXXVIII.

I. **W**HEN our Lord Ies-
sus was to goe from
the countrey of Iudea
into Gallile, about
the space of twenty miles, he was
to passe through the country of Sa-
maria, where by the way there was a
Well, the which was called Jacobs
well: wherupon our Lord being wea-
ry after so long a iourney, about the
sixt houre, sate him downe to rest
him. Consider heere { O my loue }
how thy Iesus is weary, how the Al-
mighty sweateth, how the power of
the highest fainteth, and how he la-
boureth in the way, who refreſheth
all those that are in labour, ſitting thus
by that fountaine ſide, whilſt his Dis-

ciples went into the towne to seeke some meate , which whether they bought , or rather begged , is hard to say .

2. Now as our Lord was thus reposing his weary body , there came a woman of Samaria (according to S. Bonauenture called Lucy) to fetch water at that well : of whome our Lord Iesus asked drinke , and began to speake , and to discourse vnto her of many high and notable thinges : & last of all , to manifest himselfe vnto her to be the Messias that was to come . O the glory and splendor of my soule , how happy and fortunate had he beene , who might haue beheld thee , when thou satest thus weary at the well , and might haue caift his eyes vpon that diuine countenance , all appaled and wanne with sweat , & with the wearines of the way ? What thing had more beene to be wished at that present , then to haue performed some seruice vnto thee , to haue brought some reliefe vnto thee , or at least to haue comforted thee in

so great necessity!

3. The woman refusing him a draught of water, Iesus said vnto her: O woman, if thou didst know the gift of God, and who he is that saith vnto thee, give me to drinke, thou perhaps wouldest aske of him, and he would give thee living water. O fortunate woman, if thou knewest what grace and mercy the Sonne of God doth vnto thee, whilst he asketh a draught of water of thee (for a great fauor is done to the seruant, when his Lord humbleth himself to aske any least seruice at his handes:) If thou knewest how great the gift were, granted of God to all mankinde with such liberality, thou wouldest acknowledge him that is before thee, and who asketh a little water of thee: for he is thy God and thy King, who made both heauen and earth for thee, and hath taken vpon him thy forme for the loue of thee, & for thee hath giuen his bloud, his life, and himselfe wholy, how would thy soule melt with sweetnes? And if thou haue not wherewith to

quench his thirst , thou wouldest conuert thy selfe into water , to afford some refreshing vnto thy Creatour .

4. Consider after what meanes our Lord by little and little , mollified and disposed the hart of that woman so greatly hardned . First , instilling into her an high opinion of his excellency (for it profiteth the Schollar so much the more , by how much greater opinion he hath of his maisters doctrin) whēce he said , *If thou knewest who he is , that faith vnto thee , give me to drinke .* Secondly , offering vnto her a kinde of water different from that which she came thither to draw . Thirdly , proposing the maruellous effects of that diuine water , as that it did reviue the soule , and quench the thirst perpetually . O rare liberality , O incredible benignity of this giner , who of his owne accord discouereth the liuely water of his grāce to the ignorant of it , and offereth it to them that doe not aske it !

5. The woman allured and caught

with

with the desire of these celestiall promises, with great reuerence and humilitie said : *Lord give me this water.* O wonderfull mutation of the hand of the highest! A litle before our Sauiour asking drinke of her, she proudly and snappishly rejected his prayers, calling him Iew, and faying : *How dost thou being a Iew* (which to her was easy to know by his very habit) *aske of me to drinke, which am a Samaritan woman, for the Iewes doe not communicat with the Samaritans?* But now by the meeknes of our Lord and by his curtesy, she is brought to that passe, that she not only asketh water of him, but reverently calleth him Lord. What wilt thou now doe (O good Iesus) wilt thou likewise deny to her thy water, and so reuenge her incivility ? But thou our God, art not so hard, nor such an one as seekes reuenge, and therefore saiest vnto her. *Goe call thy husband and come hither.* Our Lord denieth not the guift demanded, but differeth it for a greater good.

6. The woman answered : I haue no husband. Jesus said to her : Thou hast said well, that I haue no husband, for thou hast had five husbands, ana he iwhom thou now hast, is not thy husband. Where consider the goodnes of our Lord, shewing her that she is certainly in a notorious sione, & by this question would sweetly induce her , that the might be iustifyed by her owne voluntary confession : and how he doth not openly rebuke her , or make her ashamed for the crime she hath committed, but doth rather draw her & mercifully preuent her with the beames of his grace, that she may see her sinne ; for so doth he speake vnto her , that knowing her selfe, she might accuse her selfe with her owne mouth , and say ; *I haue not a husband.* As if she had sayd ; Although the man that dwelleth with me, be reputed for my lawfull husband, yet in truth he is not so, but I am a sinneful woman ; And doubtles when she prounounced these wordes, she blushed withal , and felt an inward remorse in conscience :

whence

whence appeareth how pleasing to our Lord , and honorable a thing is the confession of our sinnes; for which she was not reprehended but praised of him, repeating twice that she had said well and truly.

7 . Then the Samaritā said to him. *Lord, I perceave that thou art a Prophet :* and further added ; *Our fathers adored in this mountaine*, with other wordes related in the ghospel. Where consider the new langage of this Sama-ritan , and behould how the lively water , offered by our Lord before vnto her (after she had purged her soule by humble confession) began to spring forth of that soule , and by little & little , like a lively fountaine , to ascend on high towardes heauen. Behould , how forgetfull of the wa-ters of Iacobs well , and of all other earthly thinges , it beginneth to lift vp it selfe , & to aspire after heauenly thinges , as , to speake of adoring Almighty God , of the place of praier , & of the coming of the Sauiour into the world.

8. Now what doſt thou (O good ſhepheard?) Behould thou haſt now found the ſheep ſo long loſt , now ſhe heareth thy voice, now ſhe returneth vnto thee, now ſhe loueth thee , now ſhe diſireth thee , but yet ſhe doth not perfectly know thee . Shew therefore vnto her thy face ſo much diſired , let thy ſweet voice ſound in her eares, & let her heare from thyne one mouth, that moft ſweet word ; *I am he*, that knowing thee perfectly , ſhe may runne vnto thee and caſting her vpon thy ſhoulders , thou maift carry her to her ancient foulde.

9. Iefus therefore ſaid to her; *I am he that ſpeakes with thee*. Where thou miughteſt haue ſene , whilteſt Iefus Christ pronounced theſe wordes , ſo great a fire of diuine loue to be enkindled in that womans breast . that impatiēt with the heate thereof , and as druake with charity , ſhe began to caſt forth fire, and to enkindle flames in the breafteſ o f others. Wherefore ſhe forſaketh the fountaine , ſhe forgeth her pitcher, yea & her ſelfe al-

so, and leauing it behind her, she runneth into the city to cal togeather & to bring to Christ all that people.

10 But what dost thou (O woman) knowest thou not that it is not lawfull for a woman to preach , and much lesse beseeming to exclame & cry out in the open streetes ? O how true is it , that loue (wherwith this woman so greatly burned) hath no law , no limits , no measure ! O woman , now no woman but rather an Euangelist of Iesus Christ , how euident is it , that thou hast drunk of the liuing water of Iesus Christ , sith thou beginnest so soone to be pained with the thirst of others saluation ?

11. O my soule , beseech our Lord to quench thy thirst with that most pretious water of euerlasting life , and with all his graces , that thy hart being inebriated with the abou-dance of his sweetnes , it may forget all earthly thinges , & may only loue and desire those that are heauenly , which may so fully satisfy the same , as that it may neuer afterwards ether

fear or feele any other thirst ; which God for his infinite goodnes graunt vnto vs , Amen.

DOCUMENTS F O R V S .

1. C hrist by his habit, was knowne of this Samaritan woman to be a Iew : so we if we will imitate Iesus Christ , we ought to vse that habit, wherby we may be known to be Christians: But so doth religion languish at this day, and vanity increase , that many scetes and sortes of Infieels, surpassee Christians in the modesty of their apparell.

2. The Samaritan asking of Christ that liuing water, he willed her to cal her husband , nor would he let her know the same, til first she had confessed , that the man whom she had, was not her husband : to shew vnto vs, that our Lord will never communicate himselfe to any by his grace, nor make him partaker of his merits, vnles he first humble himselfe and plainly & sinc'rely confess his sins.

3. The

3. The Disciples wondred to see Christ to sit and speake with a woman. For our B Lord vsed that warines , that neither often , nor alone , would he speake with any woman : not for himselfe who was God, but to giue rule to all, especially to religious and spirituall men , how they ought to conuerse with women, to wit, very seldome , with few wordes, and not without company, and iult occasion.

Of the miracle which Christ our Lord wrought in feeding five thousand men, with five loaues & two fishes. Marc. 6. 34.

CHAP. XXXIX.

I. **T**WICE reade we in the holy gospel, how our Lord Iesus multiplied a few loaues of bread , and feeding therewith many thousandes of people, yet that there still remained great abundance: but we notwithstanding

will

will reduce them into one meditation. Wher first we will conuder the wordes of the holy ghospell, that so great was the resort of those that came & went to heare the doctrine of our Lord, and of his Disciples, that they had not so much as space to eate. Entring therefore into a barke to retire themselues from thence into a desert place, the devout people ranne flocking after them on foot from all places. And Iesus going forth, and seeing a great multitude, in that desert place where he supposed he should haue bene alone, he said : *I haue piste and compassion upon this people, for Ie now three dayes they haue followed me, not having wherof to eate: and he began to teach them many thinges.*

2. The Disciples seeing the devout people so rauished and absorpt ininde, to hearken to the wordes of Iesus Christ (the day declining) wennto him, & humbly besought him, that because of the solitudo of the place, it would please him to dismiss the people somewhat early; for so were

they

they detained with the wondreful sweetnes of his word, that vñles Christ had commaunded them, they would neuer haue departed frō him. Where it is probable, that the good Disciples, were moued to admonish our Lord hereof, not that they were weary, or that they would be rid of them, but for that they were moued with mercy towards the people, who were wearied before with their iornies, and had fasted all the day longe.

3. But to this our humble Lord Iesus with great moderation made answere saying: *They haue no need to goe, giue yee them to eate:* and withall asked of them how many loaues they had; who answered fise, & two little fishes. Then said our Lord, bring them hither vnto me. Which beeing done, Iesus tooke the fise loaues, & the two fishes into his glorious and Almighty Handes; and because he would bestow a great and extraordinary guift vpon that people, he lifted vp his venerable countenance towards heauen, to the end they might

understand,

vnderstand, that euery good and perfect gift descendeth from heauen frō the Father of lights. W ould to God it had been lawfull to some one to haue penetrated with his eyes those inflamed bowells, and to haue seene with what feeling and deuotion he lifted vp his mercifull eyes vnto heauen , to honour with this act his heauenly Father, by whome he knew he shold be honored, by the meanes of this stupendious miracle.

4. So soone as our Lord had giue thankes to his Father , he blessed the bread, and breaking it, began to distribute it to his Disciples , that they shold present it vnto the people, O bountifull and effectuall benediction of our Lord, for sudainly those loaues of bread began to multiply, not only in his, and his Disciples handes, but also in the handes of all those that fed thereon , so that there remayned twelue bakets of fragments, after the people had eaten their fill. Where consider how louingly he behouldeth them to eate , & is delighted in their

con-

contentment.

5. Consider also how the people stand amazed at this miracle , how one speaketh to another thereof, how they rejoice thereat , & eat thereof, with giuing of thankes to Almighty God , hauing neuer before tasted of so sweet and sauory bread in their liues , nor being scarce able to conceave from whence it shoulde come . O my soule , that thou hadst beene worthy to haue beene amongst that company , to haue obtained one only little piece of this miraculous bread , handled and blessed with the very handes of the Sonne of God , what pleasure and contentment would thy selfe haue taken from the same ?

6. After that our Lord had fed the people as aforesaid , they would presently haue created him for their king , considering he was so powerful to help them in their necessities . But our Lord Iesus , perceaving their intention , fled from them into the moun- taine , and there so hid himselfe , that they could not find him ; for he

would

would in no wise be honored temporally. Where behould how sincerely and vnfeynedly he fled this honour : for he sent his Disciples away by sea, and he ascended into the mountaine al alone, to the end that if they shoulde seeke him amongst his Disciples, they shoulde not find him.

7. The disciples were very loath to leaue him, but he compelled them to enter into the ship , and to sayle ouer to the other side : their desire indeed was good, which was always to abide with their Lord & maister, but he ordained otherwise. Behould them therefore how full sore against their willes they de parte from their Lord, and how he compelled them, thewing them absolutly that it was his pleasure to haue it so ; wherunto they obeyed, how heauy and hard so-
ever it seemed vnto them.

8. Behould next with how great care and warines, this our euer blessed Lord & Saviour Iesus Christ fled from a kingdome & from honour , not for any feare of himselfe, but for

vs , knowing what perill and danger it is vnto vs , which he did to giue vs example, that we likewise should truly fly all temporall honour , it being most certaine , that honour is one of the most perillous snares of the enemy , to catch, and beguile the soules of men . Let vs therefore beseech our Lord with true humility of hart, that we may tread vnder our feet , all honours temporall , contenting our selues with those that are eternall , Amen.

DOCUMENTS FOR VS.

1. **C**hrist taking the loaves and the fishes into his handes , gaue them to his Disciples to distribute vnto the multitude : To shew, that temporall goods are giuen of God to Prelats and Pastors of the Church , to the end that they distri- bute them to the poore: for it is their office to minister, & to giue meat vnto their subiects, not to be ministred vnto, and to feed themselues ; like as

Christ

Christ said of himselfe, that he came to minister , and not to be ministred vnto.

2. After that the multitude were satisfied , the Apostles filled twelue basquets with the reliques , which was much more then the fve loaues they had distributed. Wherin our Lord would signify , how great a reward is returned to those , who per forme the workes of charity towards their neighbours : and that when we impart our temporali goods vnto the poore, they are not diminished, but are rather thereby increased & multiplied.

3. The place wherin Jesus Christ fed the multitude so copionfly , was in the desert , far remote from inhabited places. That the seruants of God may learne by this miracle, not to be discomforted when they see them selues oppressed with penury , but to trust in God, who is able euen in such a place where is nether sowed nor reaped to feed his seruants , and enrich them with all thinges necessary.

4. Christ

4. Christ perceiving that because of this miracle the people would haue made him king, he fled away from them: Giuing vs herein an example of humility, how we ought to accept of labours & burthens, but to fly dignities and honours. He would also fly after the doing of so miraculous a worke: to teach vs by his example, to fly vaine glory in our good workes, as he had else where often taught by wordes.

How our Lord Iesus prayed in the mountaine, and descending from thence, walked upon the waters; And how Peter sunke a little therin. Mat. 14. 22.

CHAP. XL.

1. **A**fter that the disciples of our Lord were entred into the ship, he ascended all alone into the mountaine, where he perceuered in prayer

vntill

vntill the fourth watch of the night, that is to say, having spent three partes of the night, the fourth only remayning. Whence we may gather, that our Lord Iesus watched al night in prayer; and we often read that he gaue himselfe frequently to holy prayer; Behould him therefore, how he prayeth, and how he humbleth himself before his Father, how he seeketh forth solitary places, and goeth vnto them all alone, afflicteth him selfe, watcheth and waketh oftentimes.

2. Whilst our Lord was thus praying in the mountaine alone, his Disciples were labouring on the sea, and that in great distres and danger, because the wind was very rough, and contray vnto them; and their ship at the point to perish, through the raging waues and tempest which arose. O how fearefull a thing it is to haue Christ absent, for those who want the company of Christ, are sure to be exposed to tentatiōs? Behould them therefore, and in behoulding them, haue compassion on them, for

that

that they are in great distres and tribulation, surprised with the tempest, being in the dead of the night, and in the abscēce of their Lord: but he who knew what was most conuenient for them, suffered them to endure this trouble for a tyme, and when he thought the tyme conuenient, sent them also help and comfort. Wherfore about the fourth warch of the night, he came downe from the hill, and walking vpon the sea, drew nere vnto them.

3. Our blessed Lord wearied with lōge watching, & with prolix prayer, at the last descendeth all alone in the dead of the night frō that laborious, craggy, and stony mountaine, bare foot and bare legge: & then coming to the sea, walketh theron euē as securely as vpon the firme and stable land; for that Creature knew right well his maker & Creatour, & therfore was obedient vnto him. But whē he approached neere to the ship, the Discipls cryed out for feare, thinking him to haue beene a Ghost: with

which

which sight our Lord would afright them, for that they supposing it to be some ghost or some malignant spirit which would drownē them, being destitute of help and concell, distrusting in their owne forces, & affrighted with feare, they might begin (as they did) to cry out, and to call for help from heauen .

4. Then our mercifull Lord having compassion on them, and not willing any longer to afflict them, made himselfe knowne vnto them, saying: *Hauē confidence, it is I, feare not.* Wherupon Peter enflamed with a vehement loue , desirous to goe to our Lord, and to draw nerer to him, said. *Lord if it beth u, bid me come to thee vpon the waters;* and our Lord beckned vnto him with his hand , that he shoulde come. Relying therefore vpon his power , he sudainly lept into the sea , and began to walke theron , that he might go to his maister: for so greatly did he desire his blessed company, that he was impatient to expect his coming vnto the ship , but would

neeđes

needes goe meet him vpon the wa-
ter, forgetting (for the loue of him)
the danger and perill of being drow-
ned.

5. But afterwards, seeing the wind
to be so boisterous, he was in doubt,
and staggered through human feare:
& for as much as he doubted a little,
he was also suffered to sinke a little.
Where our Lord caused him to walke
vpon the sea, that so he might shew
the power of his diuinity : and yet he
suffered him to sinke, that so he might
know his owne infirmitie , and not
grow proud by thinking himselfe
equall vnto God . This action of S.
Peter , plainly seemed to be a figure
of that, which afterwards hapned vnto
him in the passion of Christ ; for
then bouldly he walked vpon the wa-
ters , when without all feare he pro-
nounced those wordes : *Aliho igh all
should be scandalized in thee, I never will
be scandalized.* But then he feared the
force of the wind which blew , when
Christ being taken, he fled away to-
geather with the other Apostles: then

began he to sinke into the waters , when thrice he denied him : then did he conuert him vnto Christ reclaiming his help , when he bitterly bewailed his former fall : then finally, tooke he hould by the had of Christ, and was drawne forth of the sea, whē risinȝ againe frō the dead , he would that Peter by name shoulde be certified of his resurrection, and fully conforted him , by appearing vnto him in particular. In signe whereof , our Lord at this present stretched forth his hand vnto him , & sauad him from drowning , and after went vp into the ship with him , and then the storne and tempest ceased , and there ensued a wonderfull quiet and pleasant calme. All the other Disciples also , with great ioy and reverence , receaued their beloued Maister , were greatly comforted in his presence , and all remayned in great repose. Whome let vs humbly beseech , euermore to relieve vs in our necessities and extremities , with the present assistance of his holy Spirit, Amen.

DOCUMENTS FOR VS.

1. **O**ur Lord descending from the mountaine , went and walked vpon the sea. To shew vnto vs the admirable effects of holy prayer , and the singular cōfort receaued therein, to be so great, as to encourage , and embolden the man of Prayer , to set vpon any hard , and difficult thing .

2. Mystically , this ship is the Church , or euery faythfull soule that is therein , which , now with the floodes of persecutions and tentati.ons of the world , now with heretiques , now with tyrants , now with false brethren , is greatly tossed and turmoiled. The contrary wind , is the blowing of the infernal spirits. The labor of the Disciples in rowing denoteth the labours of the faythfull in suffering : whome our Lord behoulding , doth comfort , and sometimes by his manifest help doth deliuer them .

3. As the Disciples in this tempest lost not their courage, stood not idle, nor yet leaned not vpon their elbowes, but painefully laboured & rowed agaynst the wind to saue their barke, and to bring her to harbour: Euen so in my tribulations I am not to loose courage, nor to be idle, leauing my remedy wholly to God, but to doe on my part all that I am able, although it be with paine and trauaile, and so I shall be sure that our Lord at the last will come to succour me.

4. Peter walking vpon the water, suffered no euill by the water, but by the wind, which did indeed beginne to drowne him. To teach all those, who by true contempt tread vnder their feet the pleasures of the world, that yet they ought to feare the wind of vaine glory, which somtymes sinketh those in their pouerty, which it could not doe in their prosperity.

5. If Peter for the loue of Christ, and being called of Christ, com-

mit-

mitting himself to the waters, incurred the danger of being drown'd: what shall befall to them, who not for a good end, nor yet called at all of Jesus Christ, doe throw themselves into the waters of worldly troubles.

S. Our Lord ascending into the ship, the wind ceased To shew, that into what hart soeuer Christ doth enter by his grace, presently all the waters of vices, and of the aduerte world & malignant spirits, remaine calmed.

Of the woman of Chanaan, whose daughter being possessed of a diuell, our Lord delivered. Matt. 15. 21.

CHAP. XL I.

IESVS departing from Iudea, went into the parts of Tyre and Sidon, the land of the Gentils; Where behould a woman of Chanaan, hearing the

fame that was spread of Iesus and of his miracles , departing forth of her owne confines , began to cry after Christ , and to implore his help and mercy , for she firmly believed , that he was able to heale her daughter . Thus this woman , a stranger and Idolater came , like vnto a new brāch cut o^r from the wild olive , to be engrafted into the fruitfull olive , like as also the Centurion did . Where behould how as soone as our Sauour went into those parts , immediatly he drew this woman vnto him : for never had he left her owne coastes , if Christ had not first gone into them .

3. The words she vsed , were as follow : *Hauemercy upon me , O Lord the Sonne of Dauid , my daughter is sore vexed of a diuell.* Where the great faith of this Chananean is discouered , for that she confesseth our Lord Iesus for true God , and for true man . She belieueth him to be God , when she calleth him *Lord* : she belieueth him to be man , when she sayth , *sonne of Da-*

uid. She sayth, haue mercy (not on my daughter but) *in me*: for that oftentimes children are punished for the sineses of their parents : as also for that perfect Charity feeleth the miseries of others , as they were their owne. O excellent confession . O new Euangelist . O wonderful philosophy of a simple woman . O compendious speach , but contayning a sea of vn-speakable knowledge . And then the more to moue him to compassion , she discouereth vnto him the whole disease , saying : My daughter (not my seruant , which is a greater griefe vnto me) is sore vexed (not of whatsoever disease) but of a diuell , which is a disease more dangerous vnto her .

3. But Iesus answered her not a word , not for any indignation , nor yet to deny her , but to deter her his grace , that through her constancy in praying , her fayth might shine the more clearely , and that her humilitie , patience , and perseuerance , might redound both to the good example

of others, and to her owne greater merit, and cause her the sooner to be heard. In this silence of our Lord (according to S. Augustine) Christ w^t forth of the house wherein he then was togeather with his Disciples, whome the woman notwithstanding running after in the way, still perstuered crying after him: & (as some Doctours say) seeing he said nothing to her, besought his Disciples to sollicite for her.

4. The Disciples ignorant of the mistery, moued with mercy, and ouercome with her importunity, besought our Lord in her behalfe, saying: *Dismiss her, because she crieth out after vs;* as if they shoulde haue sayd: Doe that which she requireth, and so she will depart. Iesus answered; *I was not sent, but to the sheep that are lost of the house of Israel:* that is, to the peoples of the Iewes, who perished through their owne infidelity, to whome he was principally sent as their Apostle, to preach vnto them in his owne person: but touching

this

this woman she is not of my sheep ,
I know her not , nor came I for her ,
therefore she must haue patience , for
as much as these graces doe not be-
long nor appertaine vnto her .

5. Where consider , how the good
Chananean , albeit she suffered so ma-
ny repulses , yet was she not dismaid ,
nor deieected with feare , but abiding
firme and constant in the faith which
she had before conceaued , in the po-
wer and goodness of our Sauiour , see-
ing she could not obtaine her fute by
the intercession of the Apostles , she
meekly casting her selfe at the feet
of Christ and adoring him , saied
Lord help me : as if she had said ; If
hitherto I haue not been of thy sheep ,
now will I be one , and for such an on-
do I offer me ; in signes whereof , be-
hould how from my hart I here adore
thee , help me therfore blessed Lord ,
like as the pittifull pastor helpeth his
weake and infirme sheep .

6. Where behould how as on the
one side she multiplied her prayers ,
Christ on the other side doth multi-

ply her repulses, saying : *It is not good to take the bread of the children, and to cast it to the dogges :* declaring by this kind of speach , that it was not expedient , to take from the children, the doctrine of the holy gospell , the working of miracles and the like , and to giue them to the Gentils , who by reason of their vncleanes , idolatry , and cruelty against the Saints , were accounted dogges .

¶ 7. With this name of dogge , she was not wrath , she was not exasperated against our Lord , she murmured not , she neither grieued at others praises , nor yet was pensiue for her owne dispraise , but humbly answered , saying : *Yea Lord, for the whelps also eat of the crummes , that fal from the table of their masters :* as if she had said : True it is , thou callest me a dogge , and a dogge I am , I wil be thy dogge , therefore nourish me thy dogge , for I may not leauue the table of my Lord . Masters doe not drive their doggs away , and if they drive them out at one doore , they enter againe at another :

whose example I wil follow, although
that thou shalt drive me from thee;
Heale therefore I beseech thee my
distressed daughter, which one mi-
racles it but a crumme, in respect of
the inumerable miracles which thou
haist wrought.

8. Q wordes, full of humility, pru-
dence and wisdome, for Christ cal-
ling the Iewes children, she calleth
them her Lordes. Christ attributed to
her the condition of dogge, and she
reputeth her selfe yet lesse, to wit, for
a whelpe, or a little dogge. Thus did
not the proud Iewes, who being re-
prehended of our Lord, answered
boastingly, *We are the seed of Abraham,*
and never serued any man, and are borne
of God: whence it came to passe, that
for their pride (as Christ tould them)
of the Sonnes of God, they were be-
come the sonnes of the diuell. Con-
trary wise, this good woman confes-
sing her selfe a dogge, she was made
a daughter of Almighty God.

9. Thus at the last had this bles-
sed woman, partly with her impor-

tunate clamours, and partly with her humble answeres, so vanquished our Lord and Saviour, that he could no longer dissemble his goodnes, nor close vp the bowells of his mercy frō her; but ouercome with her fayth and great humility, was constrainēd to cry out, and to fay: O woman, great is thy fayth, be it done to thee as thou wilst: and her daughter was made whole from that houre. And well sayd our Lord that her fayth was great, because it was so rare and constant: it was great, because she believed so great things, and had so great confidence in him: it was also great, because she had never seene the dead rayfed, nor the leapers cleantid, nor the infirme healed, as others had done.

ro. Finally, after the example of this blessed woman, let vs beseech our Lord to haue mercy on vs, and to help vs, in all our tentations and vexations: and though we be fearely before him as much as a dogge, and therefore not worthy of the bread of

children, that is, to receave the greatest of his giiftes, that at the leait he would be pleased to bestow vpon vs some little crummies , that is to say , some little measure of his grace, without the which our soule cānot escape to be sorely vexed of the diuell; but with the same how little soever it be it shall be deliuered from the diuell & from all euill , for grace being in the soule it wipeth away all sinne , and maketh it an adoptiue daughter vnto God .

DOCUMENTS FOR VS.

1. **T**HE Chananean demanding of Christ the health of her daughter, departed forth of the coastes of the gentiles: To signify, that if the soule of the sinner desire to obtayne remission and the grace of God , it is not enough to desist from its euill custome, but also is to depart forth of the confines of sinne, that is, to fly all the occasions of sinne.

2. The Chananean exaggerated

to our Lord the sicknes of her daughter saying, that she was sorely vexed of the diuell. Where the sinner is taught, not to excuse, but to exagerate the greatness of his sinnes before God, and sincerely to confess them, discouering all the wounds & infirmities of his soule, assuring himselfe, that by how much he doth exagerat his infirmities, so much more assured shall he be to find remedy.

3. The Chananean, first believed that Christ could heale her daughter, and afterward came vnto him. Secondly being often repelled, she confessed her owne vnworthines, comparing her self vnto a dogge. Whence we learne three vertues to be necessary to obtaine grace of God. 1. Faith, firmly belieuing that he can and will giue vs what we aske, if it be expedient for our saluation. 2. Patience, that we grow not faint in asking, although we doe not presently obtaine our desires. 3. Humility, to acknowledg our selues for dogges, because after the custom of dogges, we often

returne

returne to the vomit of sinne.

4 If it be not good, as our Sauiour saith, to giue the bread of the childe[n] unto dogges, by what meanes may or can it be good, to suffer the poore (who are the children of God) to dy for hungar, and that thy dogges, and hories, be as fat as they can wallow.

Of the glorious Transfiguration of
our Lord and Sauiour Iesus on
the mount of Thabor.

Mat. 17. 1.

CHAP. XLII.

OVR Lord and Sauiour Iesus, desirous to strengthen his Disciples in the stedfast faith both of his divinity and humanity, first shewed vnto them, that he was perfect man, by his liuing amongst them, after the common course and order of men: next, that he was also perfect

God,

God , by the wonderfull miracles
which he wrought , far surpassing the
nature of man . Having likewise fore-
tould them , that he was to suffer ma-
ny contumelies and torments in the
city of Hierusalem , shold be there
crucified and put to death , & shold
rise againe to life the third day ; he
further added , that there were some
then preiet who shold not se death ,
vntill they had first seene the Sonne
of man coming in his kingdome in
great Maiesty , as they shold after-
wards see him in his glory .

a. To fulfill this his promise ma-
de vnto them , about eight dayes af-
ter , he tooke with him Peter , Iames ,
and Iohn , and (as the gospell wit-
nesseth) went vp with them into a
high mountaine a part , called Tha-
abor , where he was transfigured be-
fore them , that is to say , altered &
changed from his ordinary shape ,
wherin they shold behould him in
the throne of his maiesty , yea and
be made partakers of the like , when
they shold afterwards raigne with

him .

him. Then did his face and countenance shine as bright as the sunne, & his garments became as white as snow: not that the face of our Sauour, was not much more brighter then the sunne, or his garments whiter then the snow, but this is said, because in this world we see nothing brighter, nor nothing whiter then these creatures, wherto this wonderfull brightnes might be compared. Where behould what a pledge we haue of our beatitude, for this transfiguration was a demonstration of the second coming of our Lord and Sauour, wherin Christ himselfe and his Saints shall shine more brighter then the sunne.

3. The presently appeared Moyses and Elias, speaking with him of the excesse he was to suffer in Hierusalē, that is of his passion & death, which was an excesse of loue, & of sorrow. And therefore Moyses appeared vnto them dead in body, but not in soule, and Elias, yet aliue both in soule & body: these two, I say appeared to

Christ

Christ rather then any other (the one dead , the other aliue) in signe that Christ was the Lord both of the liuing and the dead. Againe, one dead appeared, and one liuing: to signify , that Christ was to dy , and to live againe. Againe, thesec appeared , that Christ might haue witnesses from all places: from heauen, the Father speaking in a voice : from the aire , the holy Ghost appearing in a cloud : frō Paradise, by Helias : from the earth by the Apostles : and from Hell , by Moyses. Blessed Lord , who is able to expresse with wordes , the ioy and comfort of these holy prophets , behoulding this Lord with their owne eyes, not only present in flesh, but also shining in so great maiesty , and him whome they had so longe expected ?

4. In this glorious sight, the Disciples of our Lord were quite rauished out of themselves, and fell into a trance or extasy . Wherupon S. Peter, much more feruent then the rest, and as quite forgetfull of all earthly

things.

hinges, desiring perpetually to haue
dwelt in that place , burst forth into
these wordes , saying : *Lord, it is good*
for vs to be heere, if thou wilt, let vs make
threē tabernacles , one for thee , and
one for Moyses , and one for Helias. This
S. Peter spake , not vnderstanding
what he said : for he desired to haue
alwaies dwelt with our Lord in that
place of blisse , before he had suffered
the paine of death , which yet he had
ould them before he was first to
doe O good Peter, what saiest thou ?
Thou seest so great a multitude of
dispersed men seeking redemption ,
and thou by this meanes , dost seeke
to hinder the same. Thou seest the
world ouerwhe'med with darknes ,
and thou wilt take the light from it.
Thou wilt enjoy the reward , before
the conflict , which can not be. Thou
wilt haue heauen , before that Christ
hath suffered in earth , where yet no
entrance can be made into heauen
vnles by many tribulātions. This er-
ror of S. Peter proceeded from exces-
e of loue , and therefore deserued to

be pardoned.

s. To satisfy therefore S. Peter, and to confirme both him and the other Apostles, in the beliefe and faith of our Lord Iesus, that he was the true and eternall Sonne of God, and that it was their duty to heare and to follow him in all things, a bright cloud overshadowed them, & forth of the cloud proceeded a voyce, saying: *This is my well-beloued Sonne in whome I am well pleaseed, heare yee him, for he is the very way and the truth, and therefore follow him: he it is whome yee haue heard of in the law, signified by the person of Moyses, & whome yee haue heard preached by the Prophets, signified by the person of Helias.* When the Disciples heard this heauely voyce proceeding from God the Father, they fell down on the earth vpon their faces, trembling with great feare and dread: for the infirme nature and weakenes of man, could not endure that high & fearefull voyce: wherupon our Lord Iesus gently tooke them vp, & wil-

led

led them not to be afryd . And they lifting vp their eyes , and looking about them, saw none but him alone.

6. Afterwardes , as they went downe the hill , our Lord commanded them , that they should tell that vision to no body , vntill the Sonne of man was risen agayne from the dead. 1. Least the thing shoulde seeme incredible,because of the wonderfull greatness thereof. 2. Least men hearing of him such glorious thinges , shoulde be scandalized,seeing him afterwards to be crucifyed. 3. Least the maiesty thereof being diuulged amongst the people , many opposing themselves against the Princes of the Priests in his defence , might so haue hindred his holy passion. 4. Because then the Disciples were to be witnesses of Christs Diuinity , when they were filled with the Holy Ghost , and fortifyed to giue testimony of so great a vision. 5. Least the other Disciples , being as yet imperfect , might have become sorrowfull , because they had not seene this vision. 6. Be-

cause the Resurrection of Christ ,
might haue been doubtfull, therefore
this vision was referued to be diuul-
ged in that tyme , when it was most
expedient to giue testimony of the
same, whereof the glory of the trans-
figuration was no small argument . 7.
To giue vs example to conceale , so
long as we liue in this mortall lyfe,
those things which make to our own
glory , according to the Scripture
which sayth : Praye no man before
his death. This endeth this holy hi-
story , wherein are contayned many
notable things , touching the hum-
bling and despising of our selues, and
to enflame our harts in feruent deuo-
tion , and in the loue of almighty
God : which our sweet Lord and Sa-
uiour Iesus graunt vnto vs . Amen.

DOCUMENTS FOR VS.

1. **C**hrist being in prayer , was
transfigured in the mountai-
ne . To shew that prayer ob-
taineth the transfiguration of the
soule ,

soule, and that in it are conferred many celestiall fauours and delightes, to him who deuoutly frequenteth the same.

2. In this transfiguration, the face of Christ did shine like the sunne and his garments became as white as snow. The shining of his face, doth signify the splendour of his diuinity : & the whitenes of his garments, the brightness of his humanity. Againe the shining of his face, doth represent the future brightness of Christ our head : and the whitenes of his garments, denoteth the future brightness of his members.

3. Christ would manifest his glory but in the presence of a few, to wit, only of three, to whom also he commanded that they shoulde neuer speake thereof so long as he did liue: To teach vs, to hide as neere as possibly we can, those thinges which make for our owne commendation: for he that carrieth a rich treasure, in publique, putteth himselfe in perill to be robbed thereof.

4. Christ being glorious, would that those prophets should talke with him of his passion; To giue vs example, amongst the pleasures and consolations of this life, alwaies to mingle some bitternes, for feare they else deceiuē vs: to wit, recalling to minde our death, and the straight account we must one day giue to Almighty God.

5. Peter seeing Christ glorious, said: Lord it is good for us to be here &c. but afterwards in the time of his passion seeing him taken, he fled away and forsooke him. O how many are there at this day, who full of selfe loue, follow Christ for a little while, so long as pleasures abound, & thinnges succeed with them prosperously, who as soone as any affliction falleth, doe presently forsake him?

Of

Of the Bed-red man , whom Christ
our Lord healed at the pond of
Probatica. John. 5. 5.

CHAP. XLIII.

1. **T**HERE was in the city
of Hierusalem a standing
water, in manner of a pond
or Pool, closed about
with five dores or porches , in which
the sheep were washed , which were
offered vp in sacrifice in the Temple,
where also (according to the opinion
of some holy Fathers) lay afterwards
hidden the blessed tree of the holy
Crosse. In this place it came to passe
by miracle from God, that an Angell
descended at a certaine time, & mo-
ued the water , and that he which
could first get therinto , after it was
moued in that manner , was made
whole of whatsoeuer infirmitie he
was houlden : for which cause great
multitudes of sicke, & diseased peo-

ple, remained continually at that wa-
ter, expecting the mouing thereof by
the Angell.

2. Where we are to consider, how
excellently the iustice of Almighty
God, doth answere to his ineffable
mercy. For in the beginning of the
world, when all flesh had corrupted
its way, God to chastice all man-
kind, serued himselfe of the creature
of water, downing therewith the
whole world: but now the diuine
mercy, serued it selfe of the same cre-
ature, to heale all mans corporall in-
firmities, and the water of Baptisme
(whereof this poole of water was a
figure) to heale all his spirituall in-
firmities.

3. When our Lord Iesus came to
this place, and saw so great a multi-
tude of sick, imagine with what eyes
of clemency he beheld them, and
how much the compassion which he
ooke of them, did pierce his hart.
Amongst this so great a multitude,
there was a man lying on his bed,
who had been sicke of the palsey eight

and

and thirty yeares ; Iesus therefore coming to him, and knowing that had now been sick so a long tyme, & had sufficiently suffered the incommodes of sicknes for his sinnes, he himselfe who had thus smitten him, was also moued for to heale him : & therfore said vnto him : *Wilt thou be made whole ?*

4. But, O good Iesus , why dost thou make this demaund , knowing that he hath expected the whole space of 38. yeares , with incredible patience at that Poole , for no other cause then to be healed of his sicknes ! Notwithstanding , this demand of our Lord was not in vaine, because there are many persons sicke who desire not to be healed , of whom the holy scripture saith ; They reioyce when they haue done wickedly , and take delight in euill thinges : such are not healed of our Lord Iesus , for that he is not the Sauiour of those that will not , but of those that will , and doe cooperate to their owne salvation.

5. The sicke of the palsy being moued with these wordes , and perceiuing by his speach and countenâce , that he was of a pittifull and compassionat nature , iudged that Christ did in a maner offer himselfe to take him vp vpon his backe, and to performe that worke of piety towardes him , which he could not obtaine of any others: and therefore speaking respettively and rufnilly vnto him, he said : *Lord I haue no man when the waters is troubled , to put me into the pond :* as if he had said . I greatly desire to be healed , but I want help to obtaine the same , if thou therefore wilt doe this for me , thou shalt oblige me much vnto thee ?

6. But O blessed paralitique , why dost thou doubt , whither he will carry thee or not vnto the pond , sith ev'ry from his mothers wombe ; he hath not only borne thee but all the sinners of the whole world also in his hart : and is now prepared to open in his body for the loue of thee , not one only , but five pondes or pooles , and

those

those not of water, but of bloud, not of Bullocks or of Rammes, but of his owne most pretious Bloud, in the which thou maist be healed, not only of the infirmitie of thy body, but also euerlastingly healed of the deadly diseases of thy soule.

7. Consider how great the fruit is, of the scourges and chasticements of our Lord, wherwith he is wont to visit vs for our amendment. For this diseased of the palsy, although he had been afflicted with a long infirmity, yet shewed he great meeknes in his answers, and great patience in his wordes; For he did not bewayle the grieuousnes of his disease; he did not complaine of the diuine prouidence which suffered the same; he did not envy those who went into the pond before him; he did not curse the day of his birth, or his hard fortune; much lesse did he reprehēd the hardness of hart, or the little charity of those who might haue holpen him.

8. It was no maruell therefore that, not so much the greatnes of his mis-

ry, as his patience and submission did moue the bowells of mercifull Iesus, to shew him mercy: and because he could not obtaine his health by the coming of the Angell, that at the least he might obtaine it at the coming of the Lord of Angells; and lastly because he had not a man who might help him, he might haue God himselfe, who therefore was made man, that he might giue health both to him and to all others.

9. Then spake our Lord vnto the paralitique, graunting a far greater thing then he desired, saying vnto him: Arise, take up thy bed, and walke: as if he had said; I am that celestiaall phisitiā, who heales not only the body, but the soule also, arise therefore & walke. The ghoospel saith, that our Lord wrought this miracle vpon the Sabbath day. The Iewes therefore said to him that was healed; It is the sabbath, thou maist not take up thy bed: what is the man that said to thee, take up thy bed and walke? In these men is aptly deciphered, the property of ca-

lumniuous persons , who alwaies censurc and misconster the good wor-kes of others, wher good me, alwaies doe the contrary. For thus the lewes full of enuy , seeing the sick man miraculosly healed of our Lord, & hearing away his bed vpon the sabbeth day, asked him who it was that wild him to beare away his bed, but asked him not, who it was that healed him: they did not consider the conserning of his health , but calumniated the bearing of his bed : they looked at that which did dislike them, and carpedit at it , but tooke no notice at all of that miraculous worke whch was done before them ; which ordinarily they did in all the miracles of our Lord.

10. To this he replied: He that made me whole said vnto me : Take up thy bed and walke As it he had said; He that through diuine power re-stored me my health , by the same power & authority commanded me to beare away my bed , and conse-
quently, to him who is so great , and

hath conferred vnto me so great a benesit, to him I say, I am bound to obey, for how shoulde I not obey his bidding, of whome I haue receaued my curing?

i. After this our Lord findeth him in the Temple, and said vnto him: Behould thou art made whole, sinne no more, least some worse thing chance to thee. Where we are to consider, the good affection and gratitude of this diseased person, who seeing himselfe healed, the very first thing that he did, was to goe to the Temple, there to render thankes to God for the singular fauor he had done him: and to be mindfull in the like occasion, to imitate his good example. Also that it behoueth vs to be very carefull, after we be cleasfed from our sinne, that we fall not wilfully therinto least our offence for so doing, be afterwards punished by our Lord with more feuerity.

ii. Let vs beseech our good Lord, in memory of this glorious miracle, to heale vs who haue long languished

of a long sicknes, that we may ariser by departing from sinne, take vp oubed, by bearing the burthen of penance for the same , and may walkd profiting from good to better , and being made whole, we may for tim^s to come abstaine from sinne by hi-
stance, leaſt ſome worse thing cha-
ce vnto vs, either heere, or hereafter.
Amen.

DOCUMENTS FOR VS.

1. **T**he pond wherat all these ſick persons lay, had fiue porches: ſignifying the fiue ſenes of ourbody, in which lyce many of ſick, because manifould is the corruption of our corporall ſenes, for ſo many vnlawfull appetites, as any one hath in any of his ſenes, ſo many ſick bath he in the ſame ſene.

2. The diuerſity of ſicke persons who lay at the pond, ſignify the diuerſity of ſinners, For ſome ſinne of negligence and ſlouth, and theſe are ſignified by thoſe that languiſh in the

way of vertue. Others sinne of ignorance, signified by the blind. Others of humā frailty, signified by the lame, and impotent to worke well. Others of malice , signified by the withered , utterly destitute of the humor of grace. Others of an inneterate custome, signified by this like man , afflicted 38. yeares with the palsy.

3. The Paralique whilst he was sick, lay a long vpon his bed, but after he was healed, he bore his bed vpon his shoulders. This bed of ease, signifieth nothing else, then the honours , dignities , and other contentments of this life , wherin worldly men repose as in their bed. When any one findeth peace in such like thinges , it is a signe that he lyeth sicke, and is ill at ease ; But when one houldeth these thinges for a burthen , and that they are troublesome and yrksome vnto him, it is a signe that he is whole and walketh.

How our Lord Jesus with great zeale,
cast the buyers and sellers forth
of the Temple. John 2.13.

C H A P. X L I V.

T W I C E as the holy gho-
spell testifieth, did our Sa-
uiour cast those buyers &
sellers forth of the Tem-
ple who prophaned the same, and
that with a scourge or whip made of
Cordes. For coming to the city of
Hierusalem, & entring into the Tem-
ple of our Lord, he found that sacred
house (holy dedicated to sacrifices &
prayers) filled with beasts and men
of traffique, who there sould Sheep,
Oxen, Pigeons, Turtles, and those
thinges which were offered in the
Temple. And because many came
from farre, & could not bring their
offrings with them, therefore the
Priests (who studied by divers inue-
tions how to get mony) appointed

men who shoulde such thinges in that place that euē those who came from a far off and could not bring their offinges with them , shoulde not be excused from not making their oblations. Moreouer, some of those that came thither had not mony , & therfore they ordained there bankers or lombards, who let them haue it vpon some pledge or pawne.

2. Consider heere, how displeasing vnto the diuine eyes , and how grituous , vnto the sacred breast of our blessed Sauiour , those iniuries & contumelies were , done to his heauenly Father by that abuse and profanation : and especially by those , of whome he chiefly expected he shoulde be honoured, yea & in that place also, where most religion & reverence was due vnto him. Hence it was, that enflamed with iust indignation and zeale of reuenging the honour of his heauenly Father , making a whip of cords , he draue ali that sacrilegious troupe forth of the Temple .

3. Blessed Lord how wonderfully

was

was the greatnes of this worke , for hauing all the Priests, the Scribes and Pharisees of that place for his vtter enemies , & seeing by this fact of his, all their hope of gayne and lucre to be taken frō them, he being but only one, could with the strokes and terror of a sorry whip , force so great a multitude to betake them to flight , b̄eake their chayres, ouerthrow their tables, power forth & scatter abroad their boxes of mony, and doe so many other things, which scarcely many men together had beene able to doe.

4. The better to vnderstand how this came to passe , and whence this so strange force and power proeeded from our Lord, it is very probable, that at that tyme he beheld them with such a terrible & dreadfull countenance , casting such fiery beames forth of his eyes , that they not onely durst not answere nor resist him , but which was much more , had not power to behould him , the force which did proceed from his feruent zeale being such, as did afright yea and put

to flight that great multitude.

s. Consider heer, that if our Lord tooke it so grieuously, to behould in his Temple vncleane beasts, and men buying and selling of those thinges which were dedicated to his diuine seruice, and were immediatly to be offered vp in the Temple it self, what will he doe if he being present in his Churches, shall see his ministers who are specially dedicated to his divine seruice, to prayse him with their mouthes, but to haue their harts farre from him ? And when he shall see others coming to the Church, not for to pray vnto him , not to offer vp sacrifice for their sinnes , nor yet seeking with sorrow and repentance to saue their owne soules , but rather to destroy the soules of others , hauing eyes full of impurity , and harts burning with vntamed cupidities , idle , vayne , proud, dalliars, detractors of others fame, and finally, men without religion & deuotion : all which what else are they then the nayles of hoofes of beastes , negotiatours of the diuel,

and

and prophaners of the Temple of God : to all which our Lord layth . Take away these things hence , and make not the house of my Father , a house of marchandise , nor a den of theues .

6. Let vs beseech our sweet Lord Iesus , to cast forth of our soules and our bodies , all things dispieasing and offending to him , cleansing vs from all foulnes and vncleanes both of the one and of the other , and making vs fit & gratefull temples to him , wherein he may take delight to dwell , he whose delight to dwell with the sonnes of men , Amen .

DOCUMENTS FOR VS .

1. **B**Y Sheep cast by Christ forth of the Temple , those are signified , who vnder the shew of piety & sanctity , study to deceave others : or fawne after the prayles of the world .

2. By oxen (which are beasts of labour & serue to till and plough the ground) preachers are signified whom

then

then Christ driueth forth of his Temple , when not for the loue of God & zeale of soules , but for their owne lucre and other temporall respects , they preach the word .

3. They sell Doues and are rebuked of Iesus- Christ , who hauing receaued the guiftes of the holy Ghost , do not impart them to others gratis as they ought , but for rewardes or mony : and not according to the me- rits of men , but according to humane fauour and affection .

4. They let out mony to vse . in the Church of God , which doe not entirely serue him , but togeather also the world in part , & earthly things and who purely seeke not Iesus Christ and his glory , but withall their owne honour and commodity .

5. Christ draue these wicked traf- fiquers forth of the Temple , not only with words , but also with a whipe made of cordes : to teach all Prelats and rulers of the Church , what methode they ought to obserue in corre- cting their subiects , to wit , that when

the

the admonition of fatherly sweetnes
will not serue to amend them , then
the remedy of feuerity is to be ap-
plied to correct them.

How the Disciplet of our Lord vpon
the Sabbath day , did plucke and
eate the eares of corne for very hu-
gar. Matt. 12.

CHAP. XLV.

Asour Lord vpon a certayne
Sabbath day went through
the corne fields , his Disci-
ples plukt the eares of
corne for want of meate , and rub-
bing them betwixt their hands , did
eate the graines for very hunger .
Thus did the blessed Disciples hun-
gar , as well of meere and pure po-
uerity , as also because of the impor-
tunity of the multitude : shewing
themselues heirein true preachers &
pastors of soules , forgetting their
owne corporall meate , to prouide

for

for their flocke, the true food and pasture of their spirits; And heere let vs weigh what great imployment of preaching the Apostles had, that they had no leisure so much as to eate their meate: behould them therefore, and haue compassion on them, to see them in so great necessity, for vnles the vehemency of hungar had enforced them, neuer would they haue eaten raw corne, which yet they endured most ioyfully for the loue of holy pouerty, and for that their Lord & maister had so specially commended this vertue vnto them aboue all other.

2. But what shall we heare say of the great pouerty of our Lord himself, which was so great, that it is impossible euer perfectly to imitate the same, how strictly soever we oblige our selues. For professe whereof to omit many other reasons, which might be alledged (as that he was God, that he was most rich, and the Lord of all) this in particular we may giue, for that he did not only sustaine the

penury

penury of pouerty , but also the reproach and contumely thereof. For our pouerty, because it is voluntary and vndertaken for the loue of God , is reputed, and is indeed truly vertuous, and consequently is not held contumelious or contemptible, but is accounted honourable , euē amongst men otherwise wicked. But the pouerty of our Lord was not so , for it was not knowne nor imagined that he was poore voluntarily , but it was believed that he was poore of meere necessity , which caused his greater contumely and contempt : for all knowing that he was without house, possessions , or any riches , he was the more contemned of all , for this kind of pouerty , is in a manner despised of all men .

3. Hence we see , that though poore men be wise , yet they are not believed : if they be noble , yet are they derided : so that neyther wisdom, ancient amity , nor affinity of bloud doth any thing profit him that is poore , for all for the most part, re-

full to haue such friends or kinsfolkes. And thus we see , that we can neyther be compared to his pouerty, nor yet can imitate his profound affection and humility: the poore therefore of this world are not to be contemned , who so liuely represent our Lord himselfe .

4. Thus much being spoken concerning our Lord, & his vnspeakable and surpassing pouerty , let vs returne agayne to speake of his Disciples, whome the Pharises seeing to plucke the eares of corne as hath beeene said, repreheded our Lord for this their fact as if his Disciples did that which was agaynst the law of God saying vnto him : *Thy Disciples doe that which is not lawfull for them to doe on the Sabbath day,* They did not accuse them to breake the law by way of stealing (because it was permitted by the law , for him that was hungry , to enter into the corne field or vineyard of his neighbour and there to eate , but not to put in his ficle , or yet to carry forth but because plucking vp the eares of

corne

corne , and rubbing them betwixt their hands , they made ready their meate vpon the Sabbath day , for it was commanded in the law, that they shoulde dresse their meate from the day before, and not vpon the Sabbath day .

5. But our Lord condemned these envious carpers , & defended the fact of his Disciples two severall wayes . First by the example of Dauid , who when both himselfe and those that were with him were a hungry , he entred into the house of God , & did eat the loaves of proposition, which it was not lawfull for any to eate, but only Priests . Secondly that the Priests themselues doe handle workes vpon the Sabbath day , as to kill beastes, to slay them , and wash them for the sacrifice , and yet were without blame, for that necessity maketh somethings lawfull, which otherwise were vnlawfull: cōcluding that therfore they did ill to condemne innocents , and that himselfe was Lord of the Sabbath , & therfore might dispence therwith.

6. Consider heere what a thing it was , to see the Princes of the whole world , euen in the presence of their Lord , , the maker of all things , to be reduced to so great pouerty , that they stood in need to feed of such poore fodder , in the manner of very beasts . Consider also how our Lord , beheld them , and what compassion he tooke of them , for that he tenderly loued them : notwithstanding he reioyced , as well in their behalffes , whome he knew to merit much heerin , as also in ours , to whome they left this meeke example ; for by this their example , we are incited to many vertues : heer perfect pouerty maruelously shineth : heere the pompe of the world is contemned : heer sumptuous meate and delicate dishes are destroyed : heere loathsome gluttony with its insatiable appetite , is wholly euacuated .

7. Thou therfore animated with this example , loue and imbrace pouerty with all thy forces , which shined in our Lord himselfe , in our Lady his mother , in these Princes of

the

the world his beloued Apostles , and
in al those who desire perfectly to fol-
low Christ, loue it I say, not only ex-
teriorly , but also interiorly in thy
hart, for pouerty is not reputed a ver-
tue , but the loue of pouerty , and to
the poore belongeth the kingdome
of heauen : blessed is he , who goeth
not after those things which possessed
doþ burthen, loued pollute, & lost tor-
ment.

DOCUMENTS FOR VS.

i. **B**Y the Apostles, preachers and
prelates , sundry thinges may
be vnderstood. By their hun-
gar, the hungar they had of mans saluatiō. By the corne-fieldes, the world
wherin diuers sortes of men are so-
wed By diuers sorts of corne, diuers
nations. By the eares , men. By the
chaffe, the bodies. By the graine, the
soules. The Disciples therefore , that
is to say preachers and prelates, hun-
gring after the health of men , ought
to goe through the fieldes , that is,

through

through the world by their preaching: To pluck vp the eares of corne, to wit men, from the loue of earthly thinges, wheron their harts are fastned: To rubbe them betwixt their handes, prouoking them to good workes by their example: And so to cate them, by incorporating the into the Catholique Church. And this ought so be done vpon the sabbath, to wit, for hope of eternall rest, wherunto they invite others. And of this the Pharises complaine, to wit, the diuellis, the capitall enemies of our soules.

2. By the corne-fields, are likewise vnderstood the sacred Scriptures, sowed full of the seedes of diuine mysteries. By the diuers graynes, the diuers bookees and sentences contayned therein. Through these fields the preachers doe walke with our Lord, when by deuout study and meditation they diligently search them. They hunger when they desire to find for themselves and others, the bread of life. They pluck the eares, when they

collect those thinges which doe appearre most profitable to them. They rubbe them betwixt their hands, whō they ponder them so long , till vnder the chaffe of the letter, they find forth the graine of the spirituall sense. Then they eare them , when they fortify themselves and others in the vertues they haue meditated. And this they doe vpon the Sabbath day, when resting from earthly negotiations, they wholly attend to serue God.

3 . In this great hungar of the Disciples, seemeth to be renewed the blessed simplicite of the first age , wherein men liued contented with the fruities of trees , eating herbes , & drinking water , for of the eating of flesh , the world was ignorant vntill the flooud. It is therefore ridiculous to please the Saints with banquets and feastings , who pleased God by their abstainings .

4. It is not laudable alone to be poore , but in pouerty to loue pouerty , this is laudable , and cheerfully & joyfully to suffer the incommodities

of pouerty, for the pure loue of Christ. Many glory of the naked name of pouerty, but so as nothing at al be wanting to thē : they will be poore without lacke, humble without respect , patient without contempt.

*Of the receauing of our Lord Iesus-
Christ into the house of the two si-
sters, Mary, and Martha. Luc. 10.
38.*

CHAP. XLVI.

VR Lord and Sauiour Ies-
sus going to Bethany , ac-
companyed with his Disci-
ples , entred into a house ,
called the castle of the two Sisters ;
Martha & Mary . Martha therfore the
elder of the two , who tooke vnto her
the charge & gouernmēt of the house
with great speed went about to pro-
vide some kind of meat for him , and
his Disciples wherwith to refresh thē
after their iorney , & performed tow-
ards him all other offices which were

meet

meet for so great a guest. Blessed Lord to thinke how glad & ioyfull those two sisters were at that tyme for the coming of that Blessed guest vnto their house, especially Mary who loued him so much, for that she had with her him whom her soule so greatly loued.

3. Whilst Martha thus made ready the meate, our Lord Iesus, who would not loose any littile tyme, but alwayes sought the saluation of soules employed himselfe in preaching and announcing to the people, the wholsome wordes of life eternall. Vpon this occasion, Mary quite forgetfull of all corporall food, and desirous to feed her soule with the feruent loue of her Sauiour Iesus, sate her down vpon the ground besides his feete, wherat she before had found so great mercy, & fixing her hart and cogitation wholly vpon him, attentiuely hearkened vnto his blessed wordes & heauenly doctrine. O how great were the consolations and delights, wherwith that holy soule of hers abounded at that present? How was her hart

absorbe, with the excesse of sweetnes, and vehemency of loue, whilst wholy intent and rapt in contemplation of that diuine countenance, she listened to the words of her beloued mayster?

3. Martha therefore who was wholy busied in making prouision for our Lord, seeing herselfe to be left alone, and not knowing how it stood with her sister Mary, nor conceauing what joy she felte in her hart, wondered to see her maners and behauour so greatly changed, who being wont before to emploie her selfe in all needfull occasions, to help, and assist her in househould affayres, tooke at this present not any heed or regard thereto, but wholy sat and attended to the hearing & contemplation of her mayster Iesus. Marueling therefore much thereat, she repayred to our Lord, and began to make her complaint vnto him, praying him that he woud commaund her sister to arise and help her, saying vnto him. Lord, hast thou no care that my sister hath left me

alone

alon to serue? Which yet notwithstanding
the good Martha spake , not for her
selfe as toyled or weary of that cor-
porall worke, but in regard of Christ,
that how many the more persons
employed themselves in doing his
service , so much greater should the
honour be , which should be done
him .

4. From these wordes, spoken by
this blessed woman many things may
be collected, for our comfort and in-
struction. First the great goodness of
our Lord Jesus , who vouchsafed to
vistite that homely dwelling of those
his daughters, & to take in good part
such simple food , as they had prouid-
ed for themselves. Secondly it well
appeareth by the wordes of Martha
(saying that her sister had left her all
alone to serue) that these two loving
sisters, had neither man nor mayde to
help them, nor yet our Lord him selfe
either cooke or caterer for to serue
him , and therefore that there was
neyther variety of meates , nor deli-
cate dishes to entertayne him. Third-

ly, wheras our Lord repayred oftner to that place to take his corporall food, then he did to any other, that this he did especially for the great affection he bare to Mary Magdalene after her conuersion, knowing full well, how dearly then she loued him. Fourthly, how by these wordes, Martha also openly declared (although after another sort then her sister did) how great loue and reuerence she likewise bare vnto our Lord, for whose sake (in that kind of labour) she was wholly trauyled, and employed.

¶ 5. Mary Magdalene fearing least vpon that complaint she should be called away, and be taken from that sweet content of soule wherein she sat, spake not a word in her owne defence, but basifullie bowing downe her face towardes the earth, wholy committed her cause to our Lord to iudge, and humbly expected what he would say to satisfy her sister in her behalfe; much more desirous to be fed of our Lord with spirituall meate,

then

ther sister was to feed his body with that corporall meate the dressed for him : for truly by how much the body is better then the soule , so much far sweeter is the meate of the spirit vnto the mind , then fleschly foode is to the belly .

6. Then our Lord made answere for her , saying: *Martha , Martha, thou art carefull , and art troubled about many thinges , but one thing is necessary , Marie hath chosen the best part which shall not be taken away from her.* And with this answere of our Lord , Marie Magdal'en was much comforted . and lat & perseuered more firmly in her former purpose ; her sister Martha also , without any enuying or grudging , eyther at our Lord , or at her sister , was well contented with that answere , and willingly prepared ech thing as well as she was able , by her selfe alone .

7. To conclude therefore this divine history , those who live in the Actiuie life signified by Martha , haue heere an excellent example of a most necessary vertue , to wit , of Charity .

And first, that as touching themselves, they carefully auoyd all mortall sinne, for otherwise our Lord & Saviour, will not inhabit in their house, nor yet accept at all of their service. Next ; that they neither misdeeme nor despise others , albeyt they doe not so many vertuous workes as themselves, or others doe ; for none can discerne the secret judgments of our Lord , who as we see , preferred the hidden , and inward zeale of Mary , sitting at his feet in silence , before the great labour and busy seruice of her sister Martha, by reason of the fervent loue she had in contemplation of him : and yet was the worke and seruice of Martha , both acceptable vnto him, and also meritorious vnto her selfe .

8. Agayne, notwithstanding the great commendation of our Lord given to Mary, in preferring that part which she had chosen , yet Martha grudged not at that which was allotted to her sister, but still continued her manner of life , and her accusto-

med seruing of our Lord , and of his Disciples . To signify vnto vs, that he which is called of God to the estate of an Active life , shoulde hould him selfe contented therewith , without grudging or contradiction : for as much as of those which stand in this world , in either of these two estates of life , God only knoweth who shall be exalted before the other , in the Kingdome of his glory .

9. Those likewise who lead a contemplatiue life, haue heere example in Mary of three notable vertues. First of Meeknes , understood by the lowly sitting of Mary at the feet of our Lord: for vnto that this foundation be truly layd , in the hart of him that houldeth this degree , and that he presume not of his owne holines , but perfectly despise himselfe in his owne sight; certainly his building of contemplation , be it never so high , wil never stand stedfastly , but at eueny little wind of aduersity will fall to the ground. Next of patience , in suffering false suspitions , reproofes ,

scornes, and all contempt, committing euermore by meekenes of hart, his cause to his aduocate Iesus Christ; as blessed Magdalen did , when the Pharis y reproued her, her owne sister complayned of her , and one of the Disciples had indignatio against her. Next of Silence , very necessary for a contemplatiue person , whereof she gaue so rare example , that we neuer read in all the ghotpell , that euer she spake more then once (till after the resurrection of our Lord) which was at the raising of her brother Lazarus. Let vs therfore with this blessed woman , make choise of the better part, that practising the same in this lyfe of misery , we may haue our part thereof in the kingdome of glory. Amen .

DOCUMENTS FOR VS.

1^o Christ receaued into the house of Martha, was not idle , but spake to those that were present , the wordes of euclastinge life.

Giuing

Giuing an example to his Disciples ,
and to all Priests their successors, whē
they are receaued of godly men into
their houses, and fed of them , that
they againe doe feede them with
celestiall doctrine and holy instru-
ctions.

2. Magdalen sate at the feet of our
Lord to heare his wordes To shew
that how much more lowly or hum-
bly she sat , so much more capable
was she to receaue : for waters ruune
of themselues to humble vallies, and
recoyle back from lofty mountaines.

3. Martha busied in preparing
meate for Christ, accused Mary as she
had beene idle. Euen so some good
men are won to doe, who attending
to the workes of the Actiuē life , (as
helping their neighbours in the wor-
kes of charity) because they never
tasted the sweetnes of the contem-
platiue life, reprehend those who serue
our Lord in religious life, supposing
that all who doe not as they doe , be
worthy of blame : but let such remē-
ber, that Maries part was pronounced

for the best; even by the mouth of our B Lord.

4. In the house where Christ was receaued, we reade not any to haue been, saue Mary and Martha. To signify, that none in this world are worthy to enjoy Christ, who haue not imitated one of the liues of these holy women: that is to say, haue either exercised themselves in the active life by the workes of charity, or in the contemplatiue, by seruing God in holy prayer and contemplation.

Of Lazarus raised up from death to life by our Lord Iesus, being
three dayes departed.

John 11:16. Now when

they were come into the town,

they found that Lazarus was alreadie dead.

CHAP. XLVII.

LAZARVS, the brother of Martha and Ma y, falling sorely sicke, his two sisters sent a messenger to our Lord, saying: Lord, behoued he whome

shon louest is sick: and laid no more, as well assured that this suffred to him who loued Lazarus so passing well, and so well understood their mindes and meaninges. Moreover this they said, knowing withall the malice of the Jewes, and how but a little before they would haue stoned him, and therefore feared to request him exply to come vnto them, but referred it wholy to his will and pleasure.

2. Iesus having heard the messenger, returned this answere. I his kinnes is not to death: but for the glory of God, that the Sonne of God may be glorified by it. Blessed Lord, what comfort was this to the two sisters, when they receaued this message from their master Iesus, that the sicknes of their so dearely beloued brother, was not to death? Understanding peraduenture hereby, that their brother would not at that time dye of that disease: but what discomfort was it vnto the afterwards, when that he was both dead and buried, not imagining that our Lord meant of that glorious ma-

aer of raising him vp , which ensued afterwards.

3. Two dayes after, our Lord with his disciples went to Bethany ; And when the two sisters vnderstood of his coining , the elder of them , which was Martha , presently went forth to meet him, but Mary remayned still at home, vntill she was sent for by the commandment of Iesus. When Martha met with our Lord, she fell downe at his feet and said : Lord if thou haist beene here , my brother had not died , but now also I know , that what thinges souuer thou shalt aske of God , God will give thee. She was not so bold as to declare openly at the first , what she inwardly desired , as to say: I beseech thee, O Lord , to raise my brother from death to life, for she neither knew whether it were expedient for her brother , nor wherher it were our saviours will he should be raised & therefore she placed her wordes very discreetly , saying: Lord I know that thou canst raise my brother vp to life, if so thou please: if therefore it be

thy

thy holy pleasure it shall be done, but whether it please thee to haue it so or no, that I wholy refer to thy blessed will, and not to my presumptiō.

4. Then Iesus made answere vnto her, that her brother shoulde be raised from death to life; but yet withall spake in such ambiguous maner, that his wordes might be taken in sundry sense. Martha therefore answering to that wheroft he was most assured according to her stedfast faith, replied, that he knew right well he shoulde rise againe in the general resurrection. Then our Lord asked of her, if she believed that he was the resurrection and the life. Wherunto she answered. Yea Lord, I believe, that thou art Christ the Sonne of God, who art come into this world for our salvation: which hauing said, he sent her for her sister Mary, and she at his commandement went and called her saying: The master is come, and calleth thee.

5. And here let vs consider the exceeding loue of our Lord vnto Mary

Magdalen

Magdalén, in that (as the holy gho-
spel noteth) he abode still in the place
wher first Martha met him, nor would
proceed to doe any thing concer-
ning the raising of her brother, vntill
such times as Mary was come. This
welcomme newes so soone as B. Mary
understood, she presently rose vp &
went vnto him, and falling downe at
his holy feet, with weeping teates
said vnto him as her sister did: Lord if
thou hadst bene here, my brother had not died.
Our blessed Lord seeing his beloued
dauling to weep so bitterly for her
brother, could not himselfe forbear
to weep: at which sight her sister
wept, and the gentlemen who came
to comfort her, were moued to weep.

6. Our blessed Lord having wept
a while, at the last said: Where have you
laid him? They said vnto him: Lord
come and see: and went a long with
him to shew him the way. Where let
vs also goe along with our Lord to
the graue of Lazarus, and with the
rest of that blessed company, Martha,
and Mary, the Disciples of our Lord,

with many noble gentlemen of the Iewes , who were come at that time to comfort those sorrowfull and distressed sisters , and as it hapned also to see and beare witnes of that worthy miracle .

7. And here let vs behould by devout imagination , how our Lord Iesus goeth first betweene the two sisters sweetly comforting them , yea euē his very presence alone did greatly rejoyce them . And how thus walking in the way , Mary tooke occasion to speake of the great feare that they were in for his security , and how that they durst not send for him to come to help them , and to preserue their brother from death , because of the malice of their Princes , who all conspired to destroy his life ; hartily beseeching him , to be therfore carefull of himselfe . And then how our courteous Lord did forthwith comfort her , and willed her not to be afraid for him , for all at the last would be for the best , and for the glory of his eternall Father .

8. Thus

8. Thus walking and talking together , they came at last to the graue of Lazarus , the which was couered with a great stone; and our Lord comanded that the stone shoulde be remoued away. Wherupon they in a maner loth & ashamed, for the great respect & tender loue they bore vnto him, fearing least the stinck & smell of the dead body , might much offend him , said : *Lord now he stinketh, for he hath bin dead fourre daies.* Bleſſed Lord , how wonderfull was the loue of these two fifters towards our Lord Iesuſ, who were ſo carefull and tender of him , that they would not that the stinck and ſmell ſhould any way offend him. Notwithſtāding our Lord would needes haue the ſtone to be taken away , which being done , he groaned in ſpirit, and cryed with a loud voice, ſaying: *Lazarus come forth;* and forthwith he came forth ihat had been dead, bound feet and handes, & Iesuſ ſaid to them, *loſe him , and let him goe.*

9. Lazarus being now raised to life by the ſoueraigne power of our Lord

Iefus

Iesus, he & both his sisters with great
joy kneeled them downe , and hum-
bly thanked our Lord Iesus for that
singular benefit, and so had their bro-
ther home with the vnto their house,
wonderfull ioyfull for his reuiuing.
The Iewes who then were present ,
maruellung very much at that stupen-
dious miracle , many of them were
conuerted , & believed in our Lord.
Others of them went and told the
Pharises what he had done: wherupō
it was publighed & openly knowne ;
so much that great multitudes came
from Hierusalem , & from all parts of
the country there abont to see Lazarus . Wherwith the chiefe rulers of the
Iewes were much trouled and con-
founded , and cast with themselves
how to kil Lazarus , because through
him , many were daily conuerted to
our Sauiour Iesus.

10. Whome let vs beseech for his
mercy sake , that as he raised vp La-
zarus being four daies dead & stin-
king in his graue , loosed him from
his bondes , and let him goe : so ke-

would

would vouchsafe to extend his mercy vpon vs , dead through the delight , consent , and committing of sinne , and with the heauy stome of euill custome ouer - whelmed and buried ; that he would raise vs againe from the graue of our vices , loose vs from the bondes of our finnes , and let vs goe into the fredome & liberty of the sonnes of God : which he for his infinity mercy sake grant vs , Amen.

DOCUMENTS FOR VS.

I. **T**He sisters of Lazarus sending to our Lord said : *He whom thou lovest is sick.* This therefore being so , that those who are beloued of him are visited with sicknes or some affliction , let vs desire that all the ficknesses & afflictions of this life may come vpō vs : for much better is it to be sick and afflicted in body , and to be beloued of him , then to be sound in body , and hated of him for the deadly sicknes of our soule .

2. Before Christ went to Lazarus he did not weep for him, althoogh he knew that he was dead, but wept when he was to raise him againe to the sorrowes and miseries of this life: to teach vs, that we ought not to sorrow for those who die in our Lord, but to giue him thankes for their deliverye sith all must dye, and to sorrow for those who liue in sinne.

3. Christ going about to rayse Lazarus, first commanded the stonc that lay vpon him to be taken away. There is no donbt but that he, who with a word raised him to life, could with a word haue remoued the stonc: but this he did to giue vs all to vnderstand, that we ought to doe on our owne parts, all that we can and are able, to dispose our selues for our iustification, and to remoue the impediments of our saluation, if we will that Christ after our spirituall death, restore and raise vs vp to life.

4. When we commit any grieuous sinne, then are we spirituallly dead. When we continue therein by

long

long custome, then are we buryed. But when we are inwardly sorry and acknowledge our sinnes by humble confession, then doe we rise agayne and goe forth of our graue: for it is nothing else to go forth of our graue, but to make known by outward confession, those things which lye hid & buryed within vs.

¶ Though he who was dead were raysed to life, and also went forth of his graue, yet he still remained bound, to wit, guilty, vntill such tyme, as he was loosed and vnbound by our Lords comand. To shew that it is not inough to confesse our selues in hart to God (as Heretickes say) but that the Priest must also absolute the sinner in his name.

A. Cheson

Alston

Of the conspiracy of the Iewes to put
our Lord Iesus vnto death.

John. 12. 46.

CHAP. XLVIII.

AFTER the reasing vp
of Lazarus, and that the
time drew neare in which
our Lord Iesus decreed
to accomplish the worke of our re-
demption, by meanes of the sheeding
of his most pretious bloud, the diuell
(the authour of enuy) armed his sol-
diers and his ministers, and whetted
their malice against our Lord to put
him to death. And because he had
wrought so many strange & stupen-
dious workes, but chiefly for that he
had raised Lazarus so miraculously,
their enuy was enkindled, and their
harts were enraged so far forth, that
they could no longer endure, nor de-
fer the time, without the execution
of their fury vpon him.

2. Hereupon

2. Hereupon the Princes of the Priests, and the chiefe of the Pharises gathered a councell, and consulted amongst themselves to apprehēd him, fearing least if they suffered him any longer to liue, and to worke such like signes, that by his meanes they shoulde loose both their Temple, and the harts of all the people, for that all the multitude wouid goe after him, & belieue him, and wouid bould all their holy Rites for vaine, and to be quite abolished.

3. Thus those wicked Princes & Pharises, in that vngratious consultation, agreed to murder that most innocent lambe our Lord Iesus, for feare least all the people shoulde belieue & follow him, and so the Romans setting both the & their law at naught, shoulde come and destroy them. O wicked councell, O pernicious guides, O cursed councillors, O impious wretches, what will you doe? What rage doth thus torment you? What decree is this? What designe? And why pretēd yee the death of our

Lord

Lord Iesus ?

4. In this wicked consultation, Cayphas being high Priest, decreed what was best for them to doe, and because of the authority of his place, spake, saying: It is expedient that one man (although he be both good and iust) do dye for the people, and for their conseruation, & not that all the nation perish, if he be let to live, because an vniuersall good, is to be preferred before a particular. Where it plainly appeareth, that the passion of envy and spleene against our Lord, and the passion of feare of loosing their nation and their Temple, peruerterd in them the judgement of reason, for in no case is it lawfull to kill a iust and innocent man, for thereby the common good is not preserued, but destroyed.

5. Thus Cayphas prophesied (though ignorant thereof) that the death of Christ was necessary for the people. For although it was the intention of Cayphas, to give counsell only touching the death of Christ, so

auoide the temporall peril cōcerning
the people of the Iewes: yet his wor-
des so sounded, that Christ was to
dye for the nation and people. Which
albeit he spake with a perverse inten-
tion, yet the holy Ghost vſed his
mouth to foretell that which was to
come. Where behould how great the
virtue is of the holy Ghost, which frō
a perverse and evill minde, was able
to produce wordes of prophesy. Be-
hould also how great the virtue is of
pontificall dignity, for being made
high Priest, although unworthy, yet
he prophesied, not understanding
what he said: for grace made only vſe
of his mouth, but did not touch his
contaminated hart.

¶ Our Lord Iesus therefore, the
everlasting wisedome of the Father,
from whom nothing could be cōcea-
led, knowing of this malitious con-
spiracy plotted against him, for that
his time was not yet come, wherein
he decreed to dye for our redemptiō,
to giue vs example to fly the occa-
ſion of malice whē we ſee it increase

against

against vs , with-drew himselfe for a time from the wicked Iewes , into a citte called Ephrē , where he with his Disciples, remayned for the space of some seauen dayes. For , as some holy Doctors say, he raised vp Lazarus the Friday before passion-Sūday , and Saturday seauen nights after , he came to Bethany .

7. O what may we suppose Mary Magdale said when as she heard this dolfull newes ? But how much more may we thinke of his blessed mother , when she vnderstood that her belovēd sonne was forced to fly , & laid in waite for to be slaine : but our Lord Jesus comforted his mother , and his other friendes touching his safe returne , and so for that present departed from them .

And lette consider , how our Lord withdrew himselfe and gaue way to his enimies , whome with his only back he could destroy , never so much as once excusing or defending himselfe in any word : and thou imitating his maruelous meeknes and

humility, lay a side all bitternes and fury, for so shalst thou conserue in thy selfe, the true peace both of soule & body.

DOCUMENTS FOR VS.

1. **E**very one which feareth God, ought carefully to fly the passion of Envy, which so blindest the vnderstanding, and was so great in those wicked Iewes, that they judged Christ worthy of death, for so good a worke as to haue raised Lazarus v^p to life: for the nature of Envy is, to be sholdne every thing how good soever, with an euill eye.

2. If Cayphas, by reason he was the high Priest of that yeare, had assistance from God to vtree that truthe, which him selfe neither meant, nor yet intended: how much more may we be assured, that Christ doth assy our present high Priest, whose faith he hath promised should never faile: For the guittes of the holy Ghost do follow the order and office of the pa-

stors of the Catholique Church, and
not their merits, or their person.

3. From this wicked counsell of
Cayphas, to put Christ to death, to
preserue the people and the nation,
let al Politicians learne and take heed
that (whilst to saue their temporall
state they fortake God) they loose
not both, as the Iewes did.

4. Our Lord withdrew himselfe
from the face of his wicked seruants
who sought to destroy him, not for
lack of power, but to leauē ys exāple,
not to enkindle, but rather to quench
the malice of our aduerteries, and
to take from them, all that we may,
the occasions to make them become
more wicked, & the more to offend
Almighty God.

X 3. *How*

How our Lord Iesus came back to Bethany, where Simon made a supper unto him, and Magdalene powred a precious ointment vpon his head. Mat. 26. 6.

C H A P. X L I X.

I.  V R blessed Lord & Saviour, the sole maister & teacher of al vertues both by word & by example, as in the meditation going imediately before, he vsed the vertue of Prudēce, in flying from his enimies, & wisely withdrawing himselfe from the fury of those who maliciously pursued him, according as the present time and place required, so now he vseth the vertue of Fortitude, in returning back to his enimies againe, freely offering himselfe with a most worthy and constant courage to endure his painfull passion, to resigne himselfe into their handes, and manifullly to

vndergoe

vndergoe their malice ; humbling
himselfe to the death of the Crosse
for our redemption.

2. The tyme therefore being now
at hand wherin he had ordained be-
fore the beginning of the world , to
suffer his blessed death and passion ,
vpon the sabbath next before Palm-
sunday he went to Bethany , within
two miles of Hierusalem , where ma-
ny of his faufull and beloued frien-
des (who were most ioyful of his re-
turne) made him a supper , in the
house of Simon the Leper ; so called ,
for that before he had been leprous ,
of which disease our Lord had healed
him .

3. At this supper were present with
him those familiar guestes , Lazarus ,
Martha , and her sister Mary : and S.
John noteth , that Martha serued at
the table , but her brother Lazarus
sat downe at the boord , togeather
with many others who were in that
company . Where Lazarus , as S. Au-
gustine himselfe belieueth , being de-
manded of the guestes , did declar-

unto them by order, the darknes, the sadness, and the paines of that place, discouering the secrets of hell, which had so long tyme beeene yntynowne, to the great astonishment of all the hearers.

4. This discourse of Lazarus being ended, his sister Mary burning with seruent loue towards our Lord, before them al tooke forth a box which she had brought with her, full of pretious oyntment, & powred the same vpon his head, and after anoynted therewith his blessed feete, all the house remayning filled with the wonderfull odor and smell thereof.

5. And heare some holy Fathers & Doctors say, that our blessed Sauiour would purposely haue this supper to be prepared in the same house of Simon the Leper, in whose house Mary, who anoynted him before with her inward sorrow and teares of contrition, might now anoynt him more perfectly with unspeakable ioy, and with her sweet teares of devotion. For this was happily one reason why

he chose that place at that present, namely for blessed Maries sake, who most especially loued that houle aboue al others, wherin she first found that most singulat grace, to be absolved from her grieuous sinnes, and therefore it was to her no small contentment, to perorme this excellent worke of devotion in that place, to him whom she dearly loued aboue al things whatsouer, and could never satify her selve in shewing her loue and seruice vnto him.

6. Againe, our Lord would haue this supper to be made in Simons house, knowing his charite and true affection towards him and his Disciples, notwithstanding the rebuke he had giue him in Maries behalfe. And lastly, for the more euident testimony of the resurrection of Lazarus, who was there present, and did eate and drinke openly, in the sight of Simon and of many Iewes, who came of purpose at that time, not only to see our Lord, but also to see Lazarus, as S. John declareth.

7. At this worthy supper may we
see foure sorts of persons, al honoting
and seruing our B. Lord in sundry
kindes: Simō the master of the house,
by charitable hospitality: Lazarus, by
open testifying the power of his di
uinity : Martha , by her diligent mi
nistratiōn: and Mary, by fervent loue
and contemplation.

8. No sooner had Mary powred
forth this pretious oyntment vpon
our Lord , but some grudged at the
loss: thereof, others murmured at
Mary her selfe, and at Christ also who
suffered the same, saying that it
might haue been sould for three hun
dred pence , and bestowed vpon
the poore . But the keeping still her
wonted silence, our Lord at the last
made answere for her, as he had done
twice before , and plainly reprehend
ed them for their repining , laying
that this good worke of hers shoulde
uermore be spoken of, wherouer
his gho:spell shoulde be preached ; ad
ding , that the oyntment which she
had poored vpon him, she had done

it to bury him.

9. Blessed Lord, how sorrowfull
and uncomfortable was that word
vnto Mary, & to thyne other louing
friende, which so euidently gaue no-
rice of thy death, especially to thy
blessed mother: For we may truly be-
lieue, this word did pierce her hart
more deepe then any two edged
sword; And hereupon was all the
mirth of that feast turned into mourn-
ing, for as much as they had like-
wise heard before by others, that the
Iewes had conspired for to kill him,
which now he himselfe confirmed
vnto them.

10. After this supper was ended in
the house of Simon, our Lord cur-
tously thanking him, tooke his leaue
and went with Lazarus and his sisters
vnto their dwelling at Bethany, whiche
was his most vsuall place of lodging,
especially for those few dayes follo-
wing vnto his passion, where he did
eate in the day time, and slept in the
night with his Disciples; and there
was also his blessed mother with his

Disciples, whome they all did greatly
reuerence as she was right worthy,
but especially Mary Magdalen, who
by her will, would never haue left
her blessed company.

11. Then our Lord in the presence & hearing of all those his faithfull friendes, prayed them that they would not be too much grieved or dismayed, for any strange and vnexpected accident which might befall him: telling them moreouer, that he would on the morrow openly goe vnto Ierusalem. At which wordes of his, they were all greatly afraid, and hartily besought him, that he would not put himselfe into the handes of his enimies, and into so manifest perill and hazard of his life, especially knowing that the Lewes had conspired against him.

12. But our blessed Sauour conforde them once againe, and willed them not to feare, saying: It is the will of my holy Father, that I take in hand this iorney, who will keep both you and me, and bring it so to passe,

that

that you shall see me amongst all mine enimies, in greater honour then ever yet you saw me, nor shall they haue any power against me at this present: and after I haue accomplished that which I am to doe, I shall returne hither againe vnto you. With which wordes they receaued some comfort, yet neuertheles were greatly fearfull of his safet y.

DOCUMENTS FOR VS.

1. **S**imon though now no more leproous, but cured by our Lord of his leprosy, yet was still called by the name of Simon the Leper, as Mathew was still called Publidian, after he ceased so to be, and this for two respects: the one by the former name to renew the memory of the miracle, and so to make appeare the power of the worker: the other, that although we be purged from our sinne, yet that we ought to haue it alwaies in our memory to deplore it.

2. Mary

2. Mary anointed the head and feet of Christ. He anointeth the head of Christ, who belieueth his divinity: he anointeth his feet, who belieueth his humanity. Againe, he anointeth the head of Christ, which sincelily obeyth such Prelats & superiors as God hath set over him: he anointeth his feete, who succoureth his poore and needy members, for the poore are the feet of our Lord sitting in heauen, yet walking here vpon the earth.

3. Some of the Disciples themselves murinured agamst Mary Magdalene, as if she had wastfully spilt that most pretious oynement which she powred forth vpon the head of Christ. Good workes are alwayes subiect to be censured, but they are not therefore to be omitted, for he hat shall regard the wordes of men, shall never doe any good worke at all.

4. Christ excusing Mary Magdalene, and commanding that in her which the Disciples blamed, sheweth

vnto vs, that as they deserue no reprehension who employ their substance to relieue the poore, so neither they are to be blamed but to be praised, who employ them in building and adorning churches, monasteries and religious houses for his seruice: both being holy works & very gratafull vnto God.

Of the glorious entrance of our Lord
and Saviour Iesus into the city of
Hierusalem vpon Palmes Sunday.
John. 12. 12.

CHAP. L.

THIS Sunday next imediately ensuing, early in the morning, our Lord Iesus prepared himselfe after a new & vnwonted manner then ouer before, to enter the city of Hierusalem, fulfilling herein the wordes of the Prophet Zachary, written to that effect long before. Then his blessed mother

mother perceauing that he would depart, endeauored with tender affection to detaine him , saying: O my deare Sonne, whither wilt thou goe? Why wilt thou put thy selfe into their handes , whome thou already knowest doe seeke to kill thee? Wherfore I pray thee goe not amongst the. And in such maner the Disciples also and Mary Magdalen entreating him, endeauored to detaine him wit them. Blessed Lord how dearly did they all loue him , and how grieuous would it be ynto them , if any one shoulde hurt him! But he who so greatly thirsted after our saluation, preſerly confordeſt them ſaying: It is my Fathers will that I doe goe, & therefore feare not, for he wil defend ys, and for this time we shall returme againe without any hurt.

2. Then he began to ſet forward, and when he with that blessed company , came to a little village in the mideft of the way, which was called Bethpage , he ſent two of his Disciples ſaying : Goe yee into the caſtle that

is againſt

is against you, and imediately you shall find an Aſſtied, and a Coli with her, loose ſhe, and bring them to me, and if any man ſay ought unto you, ſay yee that our Lord hath neede of them, and forthwith he will let them goe. For it was an vſe and cuſtome in thofe countreyes, that in euery city and village, an Aſſe or ſome other beaſt was tied in the high way, to ſerue ſuch poore perſons at their neede, as had no beaſt of their owne.

3. When theſe ſilly beaſtes were brought, and that the Diſciplines had laid their clothes vpon the Aſſe, our Lord in meeke manner ſet him ſelfe vpon him, and ſo riding in that ſimble manner, came into the city of Hierusalem. Where to thew his great meekeſnes and humility, he would not ſit vpon a proud or prafing beaſt, but the humble vpon the humble, & the meeke would ſit vpon the meeke. Blessed Lord what a ſight was this, to ſee the King of kinges, and Lord of lordes, mounted in ſo meeke & ſimble a manner, eſpecially entring into

so famous a citty as Hierusalem was. But this our Lord did for our example , that we might vnderstand how much he despised the deceitful pompe of worldly vanity , hauing instead of goulden harness, curious saddleis, or embossed bridles, simple cloathes; and vpon eche of his beastes head, a hempen halter. Instead of Princes, Earles, and Barons to attend him, his poore Disciples going about him, to-geather with his mother, & some o-ther devout women who went with her , who both with feare and reu-erence followed after him.

¶ Now the people bearing of his coming , by reason of that miracle which was published abroad of the raising of Lazarus, they went forth in great multitudes for to meeete him, and receaved him as king , with ioyfull hymnes and songes of prayses , saying: *Hosanna to the Sonne of David,* shewing great gladnes for his co-ming , strewing the streetes & wayes with boughes of Olive & of Palme trees , and spreading their garments

wnder his beautes feete , all along the way where he was to passe. But notwithstanding all this ioy , our Lord & Sauiour was moued to weeping : for coming neare ynto the city , he wept theron to see the ignorance & blindnes of their harts, and the ruine and destruction which was imme- diatly to ensue . Thus did our Lord Iesus weep abundantly on this day , both for their temporall and eternall destrucciō ; at which sorrowfull sight , his blessed mother with al that com- pany did likewise weep .

5. At the entring of the gate of the City , all the people fell downe and worshipped him , and with great acclamations and showtinges , cryed out againe the second time laying : Blessed is he that comesh in the name of our Lord , Hosanna in the highest . For so did he moue the harts of the people , that contynning the edict of the Scribes and Pharisees , they all went forth to meete him , and with so great ioy receaved him , that they saluted him for their King & their Messias . Thus

is he

is he on this day borne into the city
triumphing before them, to shew
that his death was in his owne
handes, & not in the decree of the Iewes.

6. Then rode our Lord along the
streetes vnto the Temple, where he
cast forth the buyers and sellers, who
by their traffique prophaned the sa-
me, saying: *It is written my house shall
be cal'd the house of prayer, but yee haue
made it a den of theenes.* And therestood
he openly in the Temple, preaching
& making answere to the questions
and demandes of the Scribes and
Pharises, all that whole day, vntill
it drew towards the euening.

7. O most obdurate and hard-harted Citty, how is it that thou recca-
uest no fruite by this so gratiouse vi-
sitation, nor doſt acknowledge him
for thy king who yet commeth vnto
thee, most ineeke, not proud, not ter-
rible in the splendor of glittering ar-
mour, as sometime Nabuchodono-
for and Antiochus came, to thy de-
struction, but peaceably to thy re-
ſtoration: not to take from thee thy

temporall

temporall kingdome, but to giue vnto thee / if thou wilt believe in him) one that is celestiall and eternall: not to lead thee bound into a strange lond, but to place thee in the glorious liberty of the sonnes of God !

8. Consider finally , how this ungratefull people, notwithstanding the great honour, which they before had done vnto him , suffered both him & his Disciples , to stand all that day fasting , neither was there any one among them so cuteous as once to invite him to dinner to them . When night therefore was come , he went with his Disciples , to his homely lodg-
ging at Bethany ; departing forth of that city so simply , who entred the same in the morning so honourably : whence we are to learne , how little heed or regard is to be had of all worldly honour , that lasteth , as here we see , so little awhile , and so sudainly doth vanish away ; the which our Lord for his tender mercy sake , graunt us therefore to despise and let alnaught , Amen .

DOCUMENTS FOR VS.

1. **B**Y the Castell, contrary to our Lord and his Disciples, and to his grace and diuine inspirations, is vnderstood the hart of a sinfull man, armed with reasons and excuses, as with walles and defences against God. The Aſſe bound therin, is the ſoule, hindred and with-held by the bondes offinne. The wanton Colt, is the cuill & slippery affections of the ſame ſoule. The two Disciples, are feare & loue, who looſe the Aſſe and the Colt, whilſt they looſe them from their ſaines.

2. Christ would not ſit vpon the Aſſe naked, but couered with the garments of the Aþoftles. Christ will not ſit vpon a ſoule that is naked, but will place his feare in ſuch a ſoule, as he hindeth adorned with vertues and Aþoftolicall manners.

3. Then doe we goe to meete Christ with boughes of Olives, when we exercise the workes of mercy and

of Charity . And with the branch of Palme , when we beare away the victory against any tentation . And we straw our garnets vnder the feet of Christ , when we lay downe our liues for the loue of Christ , and in the defence of his holy fayth .

5. Christ entring into Hierusalem in great triumph , amidst those honours , ioyes and acclamations of the people , burst into weeping : to shew that humā mirth is soone turne into mourning , and that all the ioyes and honours of the world , are to be tempered and mixed with teares for worldly ioy , is like vnto pure wyne , which maketh one soone drunke vntles it be tempred with the meditatiōn of death , or with the remembran-
ce of aduersity to come .

Of

Of those things which our Lord Iesus did, from Palme-Sunday vnto the Thursday next ensuing. And how his owne Disciple did betray him.

Matt. 23. 13. & Matt. 26. 14.

CHAP. LI.

V R Blessed Lord and Sauour Iesus, the well & foun-
tayne of all charity, desirous
to expresse both in word &
worke, his perfect and inward loue,
as well to his foes as to his friends, to
the end that none should be lost, but
all be saued, when it drew towards
the end of his life, and that the tyme
of his death and passion was at hand,
he trauayled very diligently, tea-
ching and preaching vnto the people
continually, especially vpon those
three last daies of his life, to wit, vpon
Palme-Sunday, and vpon the Mun-
day and Tuesday following: vpon
which three daies he came ech mor-

ning

ning very carely into the Temple ; where he not only instructed those who came to heare him of sincere deuotion , but also disputed with the malicious Scribes and Pharises , and solued their subtile questions, where-with they sought for to ensnare him : and thus was he allwayes busied for those three daies, euен from the morning till the euening.

2. But for as much as it would be to tedious to treate in particular of all which passed at that present betwixt our Lord & the Iewes, and being withall from the purpose of his passion , whereof we are to speake in this place , passing ouer all the examples and parables by which he reproued and conuinced that peruers people, we may especially pôder how the chiefe Priests and Pharises, seeing the great fauor of the multitude towards him , and fearing to execute their malice against him publicuely , conspired subtilly & cuningly , how they might take him in his words , cyther agaynst their Law, or against the tri-

bate due to Cæsar , and so to accuse him as worthy of death. But our Lord (to whom the iecrets of al mens harts are evidently seene) knowing full well their treacherous malice , answered them so prudently , that they were dislaointed of their purpose , & were withall so farre confounded, that they durst no more demand any questions of him.

3. Moreover at that tyme , he sharply reproued, the great pride, the hipocrisy, the greedy couetousnes, & other wicked conditions of the Scribes and Pharises , saying vnto them as heerafter followeth : Woe to you Scribes and Pharises, because you deuoure widdowes houses. Woe to you Scribes and Pharises hipocrites , because you go round about the sea & the land to make one proselyte (that is to say , one of your faction) and when he is made , you make him the child of hell double more then your selues. Woe to you blind guides of the blind. Woe to you hipocrites, because you tithe mint, anise, and cum-

min

min and omit judgment and mercy. Woe vnto you , because you make cleane the out-side of the cup & dish, but within you are ful of rapine. And in this manner went he forward in his speach sundry wayes rebuking their sinnefull liues , but notwithstanding, commaunded the people in all things to obserue their doctrine & sayings , but nat to follow their wicked doings .

4 Afterwards he rehearsed their great vnkindnes towards him , and namely the great ingratitude of Hierusalem , for that he had so often desired to gather them vnder his wings , euen as the henne doth her chickins , but they would not : and therefore he plainly foretould them of their destruction , as well temporall as eternall , and so left them , and departed for all togeather forth of their Temple , and from thence went with his Disciples , & other of the Iewes that believed in him , into the mount of Oliuet , where he taught and aduised them , how they shoulde prepare and

make them selues ready for their latter ending , telling them of the day of iudgment, wherein the good goe on the right hand of God into euer-lasting life, and the wicked on the left hand into perpetuall & eternal death, And thus made our Lord an end of his open preaching ; vpon the Tuesday night before his passion , & then sayd in secret to his Disciples, that after two dayes , the Sonne of man shoulde be betrayed into the hands of sinners to be crucifyed , which how sorrowfull a word it was to all his Faythfull friends & followers , I leauē thee to thinke,

5 Of these tidings , the false traitor Iudas was full glad, forthwith casting in his hart (by the instigation of the diuell who was entred into him) how he might, by the occasion of his death , satisfy his greedy cōueitounes. Wherfore earely in the morning , iust at the tyme that the Iewes were sitting in consultation about that busines , not finding any conuenient meanes how to compasse their

conspic.

conspiracy, in came Iudas, and presently presented them his service to betray vnto thē his innocent maister, saying, What will you give me, & I will delive^r him vnto you? They, wonderfull glad of this opportunity, & vnexpected vnto them promised him for his paines thirthy pence, wherwith that couetous wretch was well content.

6. O miserable marchant, who prizest him at thirty pence who cannot be prized. Him (I say) in comparison of whome, all pretious things in the whole world, are of no price at all. O holy Mother of God, come thou to this sale of thy blessed Sonne, and let them buy him of thee, because thine he is, and not this false theeuers, who selleth that which is none of his, then wold it soone appeare how much thou wouldest adde vnto the price, & how much thine estimation of this inestimable iewell, differeth from that of theirs.

7. And thou vnhappy Iudas, if covetousnes of money doe cause thee thus to sell Christ, why dost thou

sell him to his enemies , sith his frieds would buy him of thee at a farre dearer rate? For how much thinkest thou that Lazarus would give thee rather then thou shouldest sell him to his enemies? How much Martha? How much Magdalene ? But how much more his blessed mother then they all, desolate by this meanes of all confort, & whom the losse concerneth most? Thus alas, through malice , threachery and covetoulines , was the death of our innocent Lord contriued , and that greedy wretch had his desire , of the price of that pretious oyntment, wherat he grudged before as spilt & lost : and therfore from that time forward, he alwayses sought opportunity, how he might betray him vnto them .

8. This was the practise of that cursed Iudas and the Iewes vpon the Wendsday , but what shall we think that our Lord Iesus did at that tyme, and the blessed company which was with him? He neyther went to Hierusalem , nor yet appeared openly among the Iewes that day , but was

wholy

wholly employed in holy prayer, so to arme himselfe for the redemption of mankind, which he came for to accomplish: praying, not onely for his friends, that believed in him, and truly loued him, but also for those who were his vtter enemies, fulfilling in worke that holy perfection of charity, which he before had taught in wordes, when he willed them to pray for their enemies, and for those that persecuted and hated them.

9. For our Lord seeing in spirit the preteded malice of Iudas that wicked traitour, & how the Lewes also were absolutely bent agaynst him, prayed to his Father for them, and perhaps repeated the Psalme of *Deus laudem &c.* made by the Prophet Dauid, which long before made mention of him, as also of Iudas and his other enemies; but most properly of himselfe, not desiring (as it appeareth by the wordes of the psalme) vengeance of his enemies, but wholly conforming his will, to the will of his heavenly Father.

10 Finally for as much as this was the last day , wherein he was to dwell and conuerse so familiarly, with that good and beloued company, therfore he especially comforted them with the sweet consolation of his holy wordes as he was alwayes wont to doe , but chiefly at this present , the more to strengthen them agaynst the excessive sorrow they were to suffer because of his passion: and principally he conforted his blessed mother , & Mary Magdalen , who continually thirsted to drinke of his most sweet and heauenly grace , whereof he for his infinit goodnes sake, make vs all partakers , Amen.

DOCUMENTS FOR VS.

1. **C**hrist drawing towards the end of his life, and his death and passion being neere at hand, laboured much more diligently in preaching , teaching and other good workes , then he was wont before to doe . To instruct all persons

heereby

heereby , of what estate soever they
be , that how vertuously soever they
haue liued in the time of their health,
yet that death approaching , they haue
greater need extraordinarily to exer-
cise themselues in the workes of piety
and of pennance , for blessed is that
seruāt whome when his Lord cometh
he shall find wachfull in wel doing .

2. They conspire to take and en-
trap Christ in his wordes , who carp
and cauill at euery thing vpon smal
occasion . Let vs after the example of
Christ our Lord , in the presence of
such persons , eyther vse great silence ,
or else speake with great prudence .

3. They deuour widdowes houses
who (as hereticall preachers doe at
this day) vnder the colour and pre-
tence of piety , induce them to giue
what they haue to the maintenance
of themselues and of their heresy , and
hauing deuoured what they haue , tell
them withal that no good worke hath
any merit : which is indeed deceit-
fully to deuoure all that is bestowed
vpon them : for dissembled piety , is

double iniquity.

4. They ty the mint and comamin, who are so precise exteriourly, as to make shew to haue their conscience troubled, if they retaine but a pin, belonging of right vnto another, who if they retayne a pound, or doe a far more greater wrong, will invent twenty excuses to satisfy their conscience that it is no sinne.

5. If Iudas the Apostle of Christ, who conuersed with him, heard his doctrine, and saw his miracles before his eyes, yet by the onely occasion of the bagges, was so blinded with couetounes, as to content to sell his Lord: what will befall vs, if we take not heed of the occasion of sinne? Let vs therfore abandon covetousnes, least we perire, for none of all the Apostles perilited, but only he who bare the bagges.

How our Lord Iesus foretould his
death, vnto his B. Mother.

CHAP. LII.

I. **H**EERE may be added a very sweet and devout meditation although the holy Scripture make no mention thereof. For our Lord supping vpon Tuesday in the house of Mary & Martha, our blessed Lady also being in another part of the house with certaine devout women, and Martha ministring, Mary besought him saying: Master, I pray you be mindfull, to keep your Passouer here with vs, and this I beseech you not to deny me. Wherunto he not assenting, but saying that he must keep his Passouer in Hierusalem, the departed weeping, and went vnto our Lady his mother, beseeching her, that she togeather with her blessed Sonne, would keep their Passouer there.

with them.

2. Supper being ended, our Lord came vnto his mother, and sate him downe a part with her, discoursing with her, & affording her the plen-ty of his presence, which shortly af-ter he was to withdraw from her. Where behouild how reuerently, and curteously our Lady entertaineth & receaueth him, and gladly sitteth & abideth with him: and on the other fide, how reuerently he behaueth him-selfe towards her.

3. Whilst they were thus talking togeather, Mary Magdalen came, and sate her downe at both their feet, saying: My Lady, I invited our Mai-ster that he would vouchsafe to make his Passouer heere with vs, but he saith he will goe vnto Hierusalem, I beseech you therefore not to suffer him to goe thither. To whome his mother said: Sonne I beseech you let it not be so, but make your Passouer here with vs, for you know full wel, that snares are laid in wayte and ma-ny conspiracies contrived in that cir-

ty.

ty, to apprehend you. But our Lord said vnto his mother : My heauenly Fathers will is , that there I hold my passouer , because the time of mans redempcions is nigh at had , for now shall all thinges be fulfilled which were foretould and written of me, & they shall doe to me whatsoever they will.

4. Our Lady no sooner heard these wordes, (plainly perceauing that he spake of his death) but with abou[n]dance of sorrow, and being scarcely able to pronounce the words she had conceaued in her hart , she said vnto him: My deare Sonne , I am wholy pierced with this speach , and my very hart beginnes to fayle me , let thy blessed Father dispose as it shall best please him for that I know not what to say , nor will I contradict him: but if it so might please him , I would only beseech him to defer the same for the present , that so we may make our Passouer here with our beloued friendes : for if it please him, he can prouide another manner of re-

dempcion

demptiō without your death, for that all thinges are possible vnto him. But if not, that yet I may dy first, and never liue to see this dolefull day. O if thou sawest betwixt these wordes, our Lady modestly weeping, and Magdalen so deeply sobbing (who was in a maner drunke with the loue of her beloued Maister) peraduenture thou also couldest not possib'y abstaine from teares: and consider in what perplexity they were, who treasured with him of these thinges.

5. Taen our Lord curteously speaking vnto them, and sweetly conforting them, said: Weep yee not, for you know that it behoueth me obediently to fulfill the will of my heauely Father: but be assured, that I will soone returne againe vnto you, and will rise againe the third day, sound, and in health.

6. Hauing said this, and being vpon the point to depart, he kneeled downe before his mother, and as her Sonne asked her leave and her blessing, which did not a little augment

her

her griefe, as also of the Apostles and devout women that were present. She right humble as she was, fell vpon her knees likewise, spread her louing armes vpon his neck, and condescended to his request.

7. Then he thanked her for all the troubles which she had endured for him, for her loue, for her good company, and for the carefull custody he had of him. She likewise thanked him againe a thousand times, for the good and honour she had receaved by being his mother, and for that he had reuerenced, serued, and loued her, & would needes he should give her his holy blessing. Next he thanked Martha and her sister Mary for the charity they had shewed vnto him, and re-commanded his mother vnto them.

8. Lastly, consider the teares, the sighes & the sorrowes of this blessed company: the Apostles stood as men quite lost and forsaken: the mother, as without all feeling and without loue: But fly this last adieu, was the most piercing the most dolefull, and

the

the most violent that euer was in the whole world , as being betwixt two persons , which loued each other so tenderly.

9. Thou therefore (O my soule) be inwardly moued , and deplore the great sorrow of this pensiue Lady , for she who was so pittifull toward al , is now her selfe lft a widdow , is forsaken of her only Sonne ; A Sonne who went innocently to dy a shamfull and violent death , and that in the flower of his age . A Sonne that was most vertuous & obedient . And finally a Sonne , vpon whom she had set her whole affection . And if the contemplation of these thinges , cause not teares to issue forth of thine eies , I doe not know what may doe it : take heed therefore thou assist not with dry eies , nor with a hard and obdurat hart , nor without pitty at a spectacle so full of pitty .

DOCUMENTS FOR VS.

1. **T**Hose with Mary Magdalene, invite our Lord to make his passouer with them, who with due preparation, and with teares of loue and of deuotion, first invite him, & after receaue him in the B. Sacrament, into the house of their soules.

2. Neither the loue of parents, nor yet of frieds, could withhold Christ to accomplish the will of his heauely Father, although he loued them most tenderly. To teach vs, that we ought to prefer the will of God, and the fulfilling of his commandements, before the will of our worldly friendes, how deare soever they be unto vs.

3. In our blessed Lady, who (understanding the mind of our Lord and Saviour) referred all thinges to his diuine pleasure, contented euen to be depriued of himselfe, sith he would haue it: so we haue example

of

of perfect resignation, and vtterly to forsake the seeking of our selues.

4. Christ refusing to make his pas-souer with his friendes, and making it there where he knew before hand, paines and tormentes were prepared for him, doth giue vs to vnderstand, that it is more secure for our salua-tion, to seeke those thinges which are painfull, then those which are plea-sing to flesh and bloud, and those which afflict, more then those which feast the body.

Of the worthy Supper which our Lord Jesus made to his Disciples, the night before his Passion.

Luc. 22. 7.

CHAP. LIII.

TH E time being now co-me, and comiseration & mercy of our Lord being at hand, wherein he had decreed to redeeme his people, ney-

ther

ther with gould , nor yet with siluer ,
but with his owne most pretious
bloud , he would first make this no-
table Supper with his Disciples , be-
fore his death, for an euerlasting me-
mory of the great loue he bare vnto
them , & to fulfil the mysteries which
yet remayned to be fulfilled .

2. This supper was exceeding
worthy , and the things most won-
derful which our Lord Iesus did ther-
in, which to behould with due atten-
tion, make thy selfe present there-
at , for if thou doe this worthily and
watchfully , our Lord will not suffer
thee , no more then the rest , to re-
turne fasting . Concerning this Sup-
per foure things principally are to be
considered , and obserued . First , the
corporall supper which was there
made . Secondly , the walking of the
Disciples feet by our Sauiour Iesus .
Thirdly , the institution of his most
pretious body and bloud . Fourthly ,
the noble and most fruitfull sermon,
which he afterwards made to his Dis-
ciples .

3. As touching the first , consider how Peter and Iohn went to Hierusalem as our Lord commanded the, to find forth an especiall friend of theirs in that part of the City called mount Sion , in whose house there were certaync long and largecham - bess on high , and decently strawed, wherein to make this noble banquet. Our Lord Iesus also with his other Disciples entred into the Citty , and vpon the thursday towards euening went with them to the house afore-sayd : & being come vnto the house he remained in some roome beneath expecting till the place aboue (with all things necessary) were prepared.

4. When euery thing was set in order , the most beloued Iohn who was very solicitous about the afore-sayd preparation , came to our Lord and sayd vnto him . Syr, you may go to supper when it pleaseth you , for all thin^{gs} now are on the table . Our Lord Iesus therefore went vp , and his Disciples followed him : but Iohn adioyning himselfe by his blessed

side,

side, sat nearest to him, & afterwards suffered not himselfe to be separated from him; none of them adhering lo faythfully to him as did Iohn, who when he was taken followed him into the high Priests court when others fled: neyther in his crucifying, passio, death, nor after his death, euer forsooke him, vntill he left him his sculpher.

5. Our Lord Iesus with the twelve being come vnto the table, and the Paschall Lambe being set thereon, he first devoutly said grace, giuing thankes vnto his Father, for that corporal food: which done he himselfe who was the true Lambe of God, without all spot or blemish of sinne sat him downe, & taking the Lambe into his handes, first devideit, and after gaue it to his Disciples, willing them to eate thereof ioyfully; Who albeit they fed theron as he commanded them, yet could they not be greatly merry, fearing lest sōwhat would happē vnto their deare Lord, contrary totheir expectation.

6. As they thus did eate togeather, he imparted vnto them openly, the sorrowfull matter which was to come to passe, saying vnto them. With a desire haue I desired to eate this passouer with you before I suffer, and one of you shall betray me. This speach went to their hartes like a very sword, and leauing off to eate, they one sorrowfully looked vpon another, and said vnto him. Maister, is it I? Lo here we haue great matter of compassion, as well in respect of our Lord himself, as of his Disciples, who were filled with wonderful sorrow hearing these wordes: but the traitor left not off his eating, that so these wordes might seeme not at all to belonge to him.

7. Then Iohn at the instance of Peter, asked of him, who it was that shoulde betray him, and our Sauiour secretly tould him who the traitor was, for that he loued him most tenderly. And Iohn maruelously amazed therat, would not tell it vnto Peter, but with great griefe and sorrow of

hart, turning him againe to our Lord Iesus , softly laid downe his head vpon his breast. S. Augustin sayth , that our Lord would not tell Peter who the traitor was, for had he knowne him, he would doutles haue tornē him in peeces with his teeth.

8. Concerning the second, we are to consider : how thinges standing thus, our Lord arose from supper, the Disciples also arose , not knowing whither he would goe. Then went he downe with them into a lower roome in the same house (as they report who haue scene the place) and there he made them all sit downe ; This done , commanded wa-
ter to be brought vnto him ; he put off his garment, that it shoulde not hinder him ; he girt a towell about his midle ; he powred water into a basin, set the same first before Peter, & then kneeled him downe to wath his feet . Peter amazed at this fact , at the first refused , but afterwards hearing his sharp threatening , he suffered him.

9. Blessed Lord, what a sight was this, to see the king of heauen and God of maiesty, to kneele him down at the feet of a poore fisherman, with his holy hands to wash his foule and dirty feete, to wipe them with a towell, and meeekely to kisse them with his mouth? But that which much more extols his humility is, that he refused not to doe that base office, cuen to him who had betrayed him? Blessed Lord, how great was thy benignity, and how profound thy humility. O hard and stony hart, more harder then the very Adamant, which neither meltest, nor waxest soft with the heat of so great a fire of charity, nor tremblest with feare before a Lord of so soueraigne a Maiesty, but treacherously betrayest him, who was so full of tweete loue cuen to the last!

10. Hauing finished this mystery, and waled all thair feet one after another, he went vp againe into the place where before he had supped, and after he was set, he tould

them

them the cause of the fact aforesayd, which was, that they shoulde follow him in that example of meekenes, which he their Lord and maister had giue unto them: not only in washing one anothers feet, but chiefly in forgiuing one anothers offences, and alwayes to require euill with good; as was to be vnderstood by his very wordes, saying: *If you know these things, you shall be blessed if you doe them.*

11. Hauing first serued the with that messe of the Paschall Lambe, and made this other preparation by washing of their feet, he next goeth about to serue them with the second messe of his pretious body, the ditt of all other dishes, and the dainty of all other dainties. Heere therefore let vs raise vp our harts and our thoughtes far aboue all earthly things, wondering & admiring at that most worthy loue, and vnspeakable charity, wherwith he vouchsafed to giue himselfe unto vs, ordayning this sacred misterie as a meanes, wherby to leau unto vs, that heauenly and Angelicall

sustenance for our soules.

12. Then to shew vnto them, the ceasing of the sacrifice of the old law, and the beginning of the new, & to make himselfe our only sacrifice, he tooke bread into his holy hands, and lifting vp his eyes to heauen, he blessed the same, and pronouncing those mysterious wordes vpon it, made that soueraigne Sacrament of his body and after gaue it to his Disciples, saying, Take,eat, this is my body which is given for you. And in like manner taking the cuppe, sayd; This is my bloud which is shed for you : which done, with his owne hands he did communicate that beloued family: and in remembrance of his further loue addid; Doe this in memory of me giving vnto them the office of priesthood, and the power to consecrate as himselfe had done: the sole consideration whereof, ought wholly to infecte the devout soule with diuine loue, and through the vehemency of devotion, totally to transforme him into our Lord Iesus , for what could

he leane vs more deare , more sweet ,
more profitable , or more pretious
then himselfe ?

13. Concerning the fourth & laſt
point, let vs behould how this soue-
raigne Maifter , made afterwards to
his Disciples a moſt worthy ſermon,
exceeding full of inward ſweetnes, &
of burning coales of loue and chari-
ty. For hauing giuen that bleſſed Sa-
crament vnto them, and amongſt the
reſt also to his deadly enemy the tra-
itor Iudas , he ſayd vnto him : *That
which thou doeft, doe it quickly . As if he
had ſaid ; I know full well where a-
bout thou goeſt , & therfore diſpatch
immediatly ; for I doe burne with a
moſt feruent deſire of mans redem-
ption.*

14. Whereupon that cursed tra-
itor went forth to the chiefe priests,
to whome he had ſould him the day
before , and asked aſſiſtance of them
to apprehēd him In the meane while,
our Lord went forward with that
worthy ſermon he had begun , zeal-
ouſly preaching to his Disciple , cō-

mending vnto them many notable vertues , but aboue all others , peace, fayth,hope,& charity . Blessed Lord how wonderfully did the wordes of this Sermon pierce the harts of his Disciples , especially when he preached vnto them that it was expedient he shoulde goe from them , for then they heauily hung down their heads, sorrowfully weeping & deeply sighing , for that by their good wills,they neuer would haue departed from him .

15. At the last our Sauiour said vnto them: *Rise up, let vs goe hence.* This he said , both because he would not be apprehended as an eater & drinker , as also to haue leasure to make his prayer before he shoulde be taken by them. O deare God , what feare entred then into their harts , not knowing whether he intended to go, and greatly doutering least he shoulde be taken from them , or they from him ! Then they rose and followed him , like as little chickens go after the henne , putting her hitherward &

thitherward to be nearest vnto her, and to get vnder her wings ; euен so they goe about him , now one, now another, to heare his wordes , and to approach neere vnto him : at the last, he brought them into a garden ouer the water of Cedron , there to settle himselfe to prayer , and to expect the comming of the traitour Iudas , with other armed souldiars in his company : as heereafter followeth in the processe of his passion .

16. Beseech our Lord Iesus Christ, that for as much as he , to give vs an example of humility , would abase himselfe to walke the feet of his Disciples , to give thee such grace as to desire and to rejoyce , to be the seruant of all , and to subiect thy selfe vnto all , euен vnder the feet of those that are wicked. Give him likewise infinite thankes , for so inestimable a benefit , as to remayne with thee in this B. Sacrament , so to become vnto thee meate, medecine, and the solace of thy soule. Amen.

DOCUMENTS FOR VS.

1. **T**He place wherein Christ did eat the Passeouer with his Disciples, was in a chamber on high above the ground, long, large and decently strawed and adorned: to signify, that he who cometh to receave the same, ought to be highly exalted, both in deuotion and in the fayth of so high a mystery. Long with the longitude of longanimity. Broad, with the latitude of charity. Strawed, with the variety of all vertues.

2. In this that Christ being neer his death, did not only eat the typicall lambe, but also his owne most blessed body sacramentally, is shewed: that euery Christian (the danger of death approaching) ought if he may, communicate sacramentally, or if he cannot, at the least spiritually: for in this sense Saint Augustine sayd: *Belieue, and thou hast eaten.*

3. Christ supping, both shewed his charity to his Disciples, and yet

exclu-

excluded not Iudas forth of their company, although he knew that he had sould him. So we ought to exclude none of our neighbours frō our benevolence, but to doe good vnto all, and to pray no lesse for those that hate vs, then for those that loue vs.

4. In that Christ powred water into the bason, is signified the effusion of his bloud. In washing the Disciples feet, the waching of our sins, in wiping them with a faire linnen cloath, the receaving of the punishments due to our sins, into his owne immaculate body.

5. Christ having ended his sermon and perceauing that dāgers approched neere at hand, sayd to his Disciples: *Arise, let vs goe hence.* To teach, that seeing any perill of sinne to appeare, eyther to our selues or vnto others, we immediatly depart frō the place, saying within our selues: *Arise, let vs goe hence.*

Of the Passion of our Lord and Sauis-
our Iesus. And first of his pray-
er in the Garden.

Matt. 26. 36.

CHAP. LIV.

1. **T**HOU that desirest to
haue a true feeling , and
inward compassion of the
paynes and torments of
our Sauiour Iesus , expell from thy
hart all kind of worldly affaires, with
all sortes of wandring and distracted
phansies , which may disturbe the
quiet and attention of thy soule,ma-
king thy selfe as present at this dole-
full spectacle. And first thou shalt me-
tally thinke vpon him in this passion,
as of a most beautifull young man ,
about the age of three & thirty yea-
res, the fairest, the wisest, the holiest,
and the most innocent,that euer was
or could be in the world: so falsely
accused , so maliciously pursued , so

vniustly

vniustly condemned , and so lamentably murthered , as neuer was any man before. Who, as concerning his body , was of the sweetest and most delicate complexion that euer was, or euer could be, by reason whereof, he was the more choice and tender in his flesh, and consequently the paines which he suffered, much more sharpe and bitter vnto him ; in so much that the very least paine which he endured , was far more painfull vnto him, then it would haue beeene to any other person whosoeuer.

2. Next behould this thy Sauiour Iesus, as a most innocent lambe, going to the Sacrifice of himselfe , his fearfull Disciples following him with sighes & soggings : and thinke with what sweet wordes , our Lord exhorted and comforted them as he walked with them. Thinke also what a hard thing it was to those good Disciples, to be separated from their sweet maister , what bitter teares issued from their eies; and how againe Iesus Christ , their gentle pastour ,

seeing his sheep in so great anguish
for his sake, could not likewise forbear weeping.

3. Thus went he with them ouer
the water of Cedron into a garden,
wherinto he was wont often to enter
with his Disciples there to pray: and
having singled out from amongst the
rest Peter, James, and Iohn, his three
beloued and especiall secretaries, he
told them that his hart was heavy
vnto death, willing them to watch
with him in prayer. He would not
let his sadness to be scene of his other
Disciples, because they were not so
firme as these, and therefore, perhaps
would haue beeene to much danted
and deterred, and beeene in hazard to
haue lost their faith.

4. Then went he from them about
a stones cast, and therevpon a little
hill, meekely kneeling on borb his
knees, he prayed to his Father in maner
following: My deare & Almighty
Father, full of pitty and compassion,
Vouchsafe I beleech thee to heare
my prayer, bow downe thine eare
vnto

vnto me , and hearken vnto the ior-
rowfull wordes of my complaint. It
pleased thee (O heauenly Father) to
send me downe into this world , to
satisfy for the offences of men , com-
mitted against thee , and forthwith at
thy commandment I was ready and
said , Loe here I am . Being in the
world , I haue declared thy word and
truth sincerely vnto men , fulfilling
thy will in all thou hast ordained me ,
and am ready to fulfill and doe to the
utmost , all such thinges as are to be
done for their redemption. Notwith-
standing this , thou seest (my deare
Father) how maliciously they haue
now conspired against me , endeu-
ring to reward me with euill for
good , and with harted for the loue I
haue shewed vnto them , hauing cor-
rupted myne owne Disciple whom I
loued so dearly , and made him their
instrument to destroy me , and to de-
priue me of my life But O Father , if
it be thy blessed will , let this cup passe
from me. O Father who seest all thin-
ges , rise vp to help me , and forsake

me not, for great are the tribulations which are at hand.

5. Pause heere a little while, & devoutly call to mind the great wonders of our Lord, and behould, how he who often heretofore praied for thee, is now constrained to pray for himselfe. O maruellous humility of our Lord! For being Almighty God, coeternall and coequall with his Father, he in a maner seemeth to forget that he is God, and prayeth as another man, standing there like some abandoned & poore body, that had neede to pray to God for helpe for himselfe. Behould how that diuine countenance is quite changed and apaled, so as the bitter dolour of his soule, scarce permitteth him to speake. O fortitude of the Father! O joy of Angells, why dost thou feare, why dost thou sorrow? Is it death thou fearest, but to what end camest thou into the world, but with thy death to destroy ours? And if thou feare death, what shall become of me at that dreadfull houre, and who

but

but thou canst pray the debt of my sinne?

6. Then came our Lord Iesus once againe to his Disciples, and finding them fast a sleep, he awaked them, and willed them to pray, and then went backe to pray as he did before, saying: O righteous Father, if thou haft absolutely ordained, that I must dye the death vpon the Crosse, for mans redemption, thy most blessed will be fulfilled. And now (O Father) I recommend into thy hands, my most sweet Mother and my Disciples, whome I haue safely kept vnto this present.

7. Lo then how with this holy and fervent prayer, that most noble and pretious blood breaking forth of his most blessed body in manner of sweate, dropped downe abundantly vpon the ground. Neuer was it heard before, that any man sweat a bloody sweat for feare of death, saue only he, whence plainly appeareth, that neuer was there any sorrow like to his. Heere therefore is great matter of

griefe

griefe and sorrow, and such as is able to moue the hardest hart in the world , to take compassion of the exceeding payne , which he suffered at that present for our sakes. For as he was God , he then saw before him, all the paynes and torments which were to be inflicted vpon him , and therefore as he was man , his tender body did grieuously tremble for feare , and fell into this agony & bloody sweat.

8. At the end of his third prayer, being in so great griefe and anguish of spirit , behould how the prince of Gods Angells saint Michael standing before him , comforted him saying: Hayle my blessed Lord Iesus , your deuout prayers and bloody sweat, I haue offered vp to the eternal Father, in sight of all the court of heauen, &c we all prostrating our selues before his feet , haue besought him to put away frō you this better cup of your death and passion ; but your holy Father made vs answere , saying : My blessed Sonne knoweth right well , that the redemption of mankind

fwhich

(which of our soueraigne charity we
so much desire) cannot be so conueniently fulfilled, without the shedding
of his bloud : wherefore if he will the
saluation of soules , it behoueth that
he dye and suffer for them . This was
the answere of God vnto vs , and
therefore, my Lord, what thinke you
in this matter ? Our Lord Iesus made
answerc to the Angell saying, I desire
aboue all things the health and sal-
uation of mens soules , and therefore
choose rather to suffer death , that so
the soules which my eternall Father
hath made to his owne likenes may
be saued , wherefore the will of my
Father be fulfilled.

9. Then the Angell said vnto him,
be now of good comfort , my Lord ,
and worke manfully , for it besee-
meth him that is in high degree, to do
great and vnworthy things , & to him
that is manfull and victorious , to
suffer much : for in the end , those
things that are hard and paynfull , wil
soone passe away , and such as be ioy-
full and glorious , will follow after .

The father further promiseth, that he is, and alwayes shalbe with you, and that he will carefully keep your deare mother, and your Disciples, according to your owne desire.

10. Then arose our meeke Lord Iesuſ from his prayers, and tooke in good part this comfort of the Angel, the Creatour of his owne creature, reputing himſelfe for the present euē inferior vnto him. At the laſt he tooke his leaue of him, praying him to recommend him to his Father, and to all the court of heauen. And ſo this third tyme he riſeth vp from his praiers, with all his body bloudy: whome thou mayest behould with inward compassion, how he wiþeth his bleſſed body, or elſe peraduenture washeth it priuily in the riuer: all which is reuerently to be had in sorrowfully compassion, for without great bitterness and sorrow, all this could not possibly be endured.

11. This done, he came to his Disciples, and layd vnto them; Now ſleep an and take your ſeft, for their eyes were

very heauy . Thus was that good shepheard most watchfull and vigilaunce, for the keeping of that little flocke, his beloued Disciples. O how exceeding great was the true loue which their good Lord and maister bore vnto them, of whome, euен in the midst of this his anguiish and bitter agony , he was more careful then of himselfe This is to loue our neyghbour perfectly , when we seeke to help him, although it be with our owne losse ; which our Lord for his mercy sake graunt vs alwayes to endeauour to doe. Amen.

DOCUMENTS FOR VS.

I. **C**hrist began his passion, first from prayer next by departing from the place wherein he supped : The one to haue leasure to make his prayer before he shoulde be taken : the other , that his Host shoulde suffer no damage by his taking. To teach such as are harbeoured in Catholique houses , carefully to prouide,

prouide, that such as be their benefactors receave no prejudice by their indiscretion, for that charity they do vnto them.

2. Christ leauing some of his Disciples without the garden, yet tooke with him the head of the Church, & his own two cosens Iames and Iohn. That we may thereby vnderstand, to what dignities he exalteth his dearest friends, to wit, to loade them with more calamities in this lifethen other me, that so he may enrich them with greater rewards in the life to come.

3. Christ himselfe prayed three severall times, before he had answere from his Father. That we may learne against our impatience, not to be grieved, although we be not presently heard, who are neither for our person so worthy as Christ, nor yet can make so earnest a prayer.

4. Christ being to dye, grew very heavy and full of sorrow, euен vnto death, that is to say, his sorrow was so exceeding great, as was able of it selfe to procure his death. To teach

his

his martyrs not to despair, if sorrow
oppreſſe them in the tyme of their
passion, which yet by his help they
shall overcome.

How our Lord Iesuſ Christ was take
in the garden, and betrayed to
the Souldiars by the kiffe of
Iudas. Mat. 26. 47.

CHAP. LV.

IMMEDIATELY after, our
Lord ſaw his aduersaries com-
ming towards him, with tor-
ches, lant-hornes, and with
ſundry weapons for to take him; &
the false A poftata Iudas, as their cap-
taine going before them. Alas what
a ſight was it, to fee him, who be-
fore was a maister of vertue and of
piety, now to become the chief ring-
leader of iniquity! He who before
was ſent to conuerit, & give life vnto
ſoules, now to leade others to de-
ſtroy, the very authour of life him-

ſelfe

selfe ! then went our Lord and awaked his Disciples saying : It sufficeth ,
yee haue slept enough , the houre is come ,
lo he that betrayeth me is at hand .

2. No sooner had he spoken those wordes , but forthwith came to him that detestable and false traitour , and boldly kissed that innocent Lambe his Lord Iesu . For as some graue and ancient authours write , the custome which our Lord of his goodnes vsed towards his Disciples was , that when at any time he had sent them forth , at their returning backe vnto him , he curteosly receaued them with a kisse . Which was the cause , that the false traitour went before the rest of the company and kissed him , as he was wont before to doe , saying : Ave rabbi ; Hayle maister .

3. And heere let vs behould how our sweet Lord Iesus , did not repell that furious beast , but turning to him his amiable face , he ioyned his most sweet mouth , to his most filthy and fradulent mouth , and both patiently and gently receaued that fayned &

traiterous

traiterous kisse of that false Disciple, whose very feet he had vouch safed to wash but a little before with his owne handes. To whome our Lord said, *Friend, to what art thou come?* As if he had said: Judas, haue I deserued this of thee? Did I offend thee, when I bowed my knees before thee, when I washed thy filthy feet, and when I gaue my most pretious body and bloud vnto thee?

4. Who can now any longer contayne his teares, considering this divine benignity of Christ our Lord towards his traitor? Who may now dispaire of the mercy of God, considering his mercy towards him who hated him most? O most sweet Lord, if thou imbracest with so great charitie, and with so great sweetnes, thy traitour, thine enemy, and thine unfaithfull and wicked seruant, what wilt thou doe to thy beloued friendes, to those who seecke thee with their whole hartes, and desire thee, & serue thee with al their soules?

5. Ponder next, how Peter, ou-

of a fervent loue to give his life for his Lord and maister, drew forth his sword , and smote off the right eare of one called Malchus (thinking indeed to haue cut off his head) but our Lord bid him put vp his sword , and so meekly suffered himselfe to be taken , bound , and furiously to be haled by them , as if he had been a very cheefc , or the most wicked malefactor in the world . Then behould the great compassion & inward griefe which he had for his Disciples, so forsaking and leauing him alone , in the hands of those rauening wolves ; And on the other side , the great perplexity of their harts , for that through humān fraiky , they had forsaken and left him desolate , for which they dee-
ply mourne and sigh , like so many fatherles children , who know neyther what to doe , nor whither to goe : & their sorrow was so much the more , to thinkē in what villanous manner their good Lord and maister shoulde be handled & abused by them Then those wicked hell-hounds haled and

drew

drew him a long, as a beast vnto the
thambles, & he like to a most mecke-
lambe, followeth them without resi-
stance ; First from that riuier of Ce-
dron, toward the City of Hierusalem
and that with great hast, payne and
violenc, hauing his hands bound be-
hind him, as if he had been some no-
torious theefe, his mantell drawne
from him, going bare - headed and
stooping, for the great hast and tra-
uell, which they enforced him vnto.

6. Being brought before the chiefe
of the Priestes and Scribes, who were
then assembled and expected his co-
ming, they were wonderfull ioyfull &
glad, that they had caught him And
first they examined him vpon many
subtil and crafty questions touching
his doctrine , to the end to entrap
him : and further procured false wit-
nes agaynst him. They also spit in
his holy face, blind foulded his sa-
cred eyes, buffeted him, scorned him,
and sayd vnto him, Tell vs, who it was
that smote thee. Thus those cursed cay-

tiues,

tives, in sundry wayes afflicted and tormented our sweet Lord Iesus, who in all his opprobries, shewed such meekenes and patience, as the like was never heard or seene, vnto that present.

7. At the last the chiefe judges rose vp from the bench & went their way to their owne houses, leauing our Lord there in safe custody in their prison, where they bound him to a pillar of stonye (as some authours do say who haue seene the place) setting ouer him certayne armed souldiers, for more assurāce to looke vnto him, who all that night abused him, and scorned him, with many opprobrious and vpraising speaches, saying vnto him: Dost thou suppose thy selfe to be wiser then our Princes and learned Priests, or that they vnderstand not the law and religion much better then thou? How foolish art thou then to take vpon thee to reprehend and teach them, against whome thou shouldest not haue been so hardy, so much as once to open thy mouth!

Thou

Thou art therefore handled , cuen as all such as thou art doe deserue; thou art well worthy to dye for it , and pit-ty it were thou shouldest euer escape death .

8. In this manner all that night , somtymes one , and somtimes ano-
ther , both by iniurious wordes and
deeds , did continually despise him &
abuse him . And our Lord Iesus in a
meeke and shamfast maner , patiently
and silently held his peace , agaynst
all the euil words which were spoken
against him , casting down his coun-
tenance towards the earth , and an-
swering nothing at all , as if indeed
he had been guilty & worthy of bla-
me . O sweet Lord Iesus , into whose
custody art thou now come ? Neuer
wast thou before in the bands of such
cruell keepers . Wherfore this verily
is the houre , and the power of dark-
nes ; And in this wise stood our Lord
fast boord to the pillar vntil the mor-
ning .

9. In the meane tyme John , who
had followed him from the Bishops

houſe, went to our Lady and Mary Magdalēn, and other deuout people; who were at that present gathered togeather in Mary Magdalens houſe, where our Lord had been but a little before, and tould them all what had hapned vnto our Lord and his Disciples. Which when they heard, they fell into vnspeakeable weeping & lamenting; Take therefore compassion on them, for they be now in the greatest griefe & deepest sorrow for their Lord, that euer they were in all their liues, for now they ſee and assuredly know, that he shall be taken from them, and put to death.

10. And heere b:should and ponder with thy ſelfe, how our blessed Lady with-drew her ſelfe a part vnto her prayers, and ſayd: O moſt high, moſt mighty, & moſt mercytfull Father, I preteny my ſelfe before thy diuine Maieſty, to recommend to thy protection, my dearly beloved ſonne Ieſus. O gratiouſ Father, I deſire to know (if it be thy pleasure) whether my blessed ſonne ſhall ſuffer death

or

or no? Good Father, be not cruell & merciles to him, seeing thou art so good and mercifull vnto all others, for he never sinned, nor yet committed any euill. O righteous Father, if thou require his death for the redēption of the world, I humbly beseech thee (if it be possible) that it may be done by some other meanes, and that my sweet Sonnes lyfe may be saued, if so it be thy holy will, to whome all things which it shal please thee to will, are most possible. Gentle Father, behould how he for his obedience to thee, hath in a manner quite forsaken himselfe, & left him self in the hands of his cruel enemies, as most feeble & voyde of all power; Wherefore O mercyfull Father, from the bottome of my hart I beseech thee to help him, & to rescue him forth of their wicked hands, restoring againe vnto me this my lambe & my life, without whome I cannot liue. Thus, or in the like words, prayed our blessed Lady for her Sonne, and that in great grieve & sorrow of sou-

e, & therefore we ought to haue cō-
passion on her, to see her in so great
affliction.

III. Beseech our Lord Iesus, by
that sweet loue which moued him,
to take that kisse of the traitor Iudas,
and to offer himselfe so readily for
thee to his cruel enemies to giue thee
his grace, that thou may^t with the
same alacrity of mind, imbrace his
Crosse, and that whatsoeuer he please
to impose vpon thee, thou mayst
acknowledege the same as sent vnto
thee for a singular fauour, Amen.

DOCUMENTS FOR VS.

1. **B**y this treacherous kisse of Iu-
das, giuen to Christ, we ought
to take heed to doe all things
sincerely : for he betrayeth Christ
with a kisse, who vnder pretence of
holines deceaueth his neighbours. As
also they, who with a false mynd
come to Confession or Communion:
for then with Iudas, they lay their
mouth to the mouth of Christ.

2. Peter

2. Peter the Prince of the Apostles, drew forth his sword : to signify , that it is the office of spiritual pastours , to cut off all rotten or corrupted members from the Church . With the same he smote off the right eare of Malchus : to signify , that all those who are excommunicated by Saint Peter, are cut off from the hope of heauenly things ; and hauing lost their right eare : they keep the left , wherewith (after the pleasures of this life) they shalbe sure to heare the severe malediction of the iudge .

3. Christ wold S. Peter to put vp his sword , saying withall : *It is enough* . Where he did not reprehend the fact of Peter for drawing his sword, which somtimes is necessary to be don whē Gods glory is in danger : but yet he sayd, *It is enough* : that thou in thy defence and in thy wrath , must keep a meane , as the Scripture counselleth, saying: *Be angry, and sinne not* .

4. If those who make shew to be our faythfull friends, doe sometymes forsake vs in tyme of necessity or ad-

versity , let vs support the same pa-
tiently, myndfull that in the like ca-
ses , the Apostles forsooke their Lord
an dMaister.

Of bringing our Lord Iesuſ early in
the morning before Pilate . Of his
whipping at the Pillar, and crow-
ning with Thornes. Marc. 15. 15.

CHAP. LXI.

1. **V**pon the Friday earely in
the morning the chiefc
Priests , and the Judges
of the people , came a-
gayne to the place aforesayd , & co-
manded the hands of our Lord to be
bound behind him , and then sayd
thus vnto him . Come: now with vs,
come thou theefe , and receaue thy
iudgement , for this day thy wicked-
nes shall haue an end , and thy pre-
tended wisdom thal be made known
to the whole world . And then they
led him forth of prison , and brought

him

him before Pontius Pilate the chiefe Justice, he meeekely following them as an innocent lambe.

2. Now when his Blessed mother, togeather with Iohn and other women (who came to beare her company, and went forth early to hearken after him) met with him at a crosse way, and saw him enuironed with such a multitude of people, bound & led as he had been a theefe, and so fowly and despitfully dealt with all, it cannot be expressed, with what exceeding sorrow they the were filled. For in this meeting togeather, and behoulding of one another, there was vspeakable sorrow on both parts, our Lord taking great compassion on his mothers friendes whō he saw with her, but especially on her whome he knew to be in so great sorrow that her soule was ready to depart from her body through the excesse and greatness of her griefe and torment.

3. Our deare Lord Iesus, thus led along to the house of Pilat, and those

his faichfull friends following after him (who could not come nere him for the presse of people that thronged about him) he was there vnjustly accused of many thinges, which yet they could not proue against him: Wherupon Pilat disimissted him , and sent him to Herod (as the ghospell saith) who demanded of him to see a miracle. And for that he could not get so much as any word of him, nor see any miracle done by him, he held him for a very foole , and in derision and scorne , put vpon him a white garment , and sent him back againe to Pilat : so that he was not only reputed for a felon and a wicked person , but also for a very foole.

4. And here let vs ponder the wonderfull patience of our Lord Iesus in all those thinges which are done vnto him , for they lead him through the city backward and forward, as a very foole, hanging downe his head in a thamefast manner, and meekly hearing their reproaches , their stan-ders, their reuilinges, their out-cries,

and

and clamors against him, without so much as once opening his mouth; besides the despites and contumelies which he suffered of the common people, his deare mother, and his other friendes, with vnspeakable sorrow following after him.

5. Being brought againe back to Pilat, those cursed wretches, and false accusers, stood still stify in their former false accusation against him. But Pontius Pilat perceauing their envy, would haue set our Lord at liberty, and therefore said: *I finde no cause of death in this man, wherefore I wi'l chastice him, and so let him goe.* O Pilat, Pilat, wilt thou chastice thy Lord and thy God, thou wottest not what thou doest, for he neuer deserued neither stripes nor beatinges, yea thou shouldest doe much better, & much more iustly, if thou wouldest chastice and amend thy selfe.

6. Immediatly vpon these words of Pilat, our Lord was stripped of his clothes, bound to a pillar, and most cruelly beaten and scourged of them.

In this wise stood he there starke naked before thē, euen the fairest young man that euer was borne amongst the sonnes of mortall men, patiently enduring those terrible stripes, which those wicked wretches as thicke as haile discharged vpon him. Then was that most innocent, faire, and most beautifull flower of al flesh, full of woundes, euen from the top of the head, to the soale of the foot, with his most princely and pretious blood running out on euery side, and so longe scourged with wound vpon wound, and bruse vpon bruse, that both the behoulders, yea and the whippers themselues, were vtterly weary.

7. Then was he vnbound frō the pillar, (there being yet to be seen the drops of his most holē blood, as is auerred in diuers histories:) where bchould him with inward compasō in this sorrowfull paines; and if thou feelest not thy hart to be moued, and to melt with compunction, thou maist verily suppose, that thou hast

a hart,

a hait, much more hard then any stone: for then was fulfilled in him that which the prophet Isay had fortould of him longe before , saying: We haue seene him in that time, and there was nether forme nor beauty left him , and we looked vpon him as a leprous man , smitten of God & humbled.

s. O sweet Lord Iesus Christ, who were they so bould and hardy , that durst pluck off thy garments frō thee ? But who were they more hardy, that durst to bind thee ? But who were they most hardy of al,that durst so bitterly beate and scourge thee ? Oh who would euer haue thought , that whips and scourges should haue been laid vpon the inoulders of Almighty God ? But thou sweet sonne of iighteousnes, didst hide at that ti-me thy beames of glory , and withdrewst thy power and might,so that thine enimies were more powerfull then thy selfe, loue cauifg the one in thee, and malice causing the other in them Woe wroth and cursed be that

malice of sinne, which caused thee so to be tormented

9. After this, they led him naked and scourged, as bath been said, roind about the house, seeking after his clothes, which were throwne in diuers places, here one peece, and there another, by them that had despoiled and stripped him. And here ought we to haue compassion on him, in so great cold, quaking and trembling, for as the gospell witnesseth, it was then full cold and bitter weather. Having put on his clothes, some of those wicked miscreants, came vnto Pilat, and said vnto him: Sir, this fellow would needes haue made himselfe a King, wherfore we pray you to giue vs leaue, that we may cloath him & crowne him after our fashion, as he were a kinge. Then tooke they an old silken garment of the colour of red, and cast it vpon him, and wreathed a garlad of sharp pricking thornes instead of a crowne, & pressed it vpon his head with violence: Which done, they put a Reede into his hand,

to hould instead of a Sceptr, and then they kneeled before him, and saluted him in scorne saying: *Hayle king of the Iewes*: Wherunto he answered nothing, but meekly and patiently held his peace.

10. Here ought the deuout soule, to behould his Lord with sorrow of hart, and to see how grievously and how oft they smite vpon the crowne of Thornes, to force and driue the same into his braines, in such sort that all his face was full of goare blood, which ran abounding downe from his venerable head, mixt with a number of new scornes and disgracefull derisions: all which he suffered at their hands, as if he had beene their seruant or slave. O wicked wretches, who inflict this paine vpon our Lord, how dreadfull shall that reuertend head appeare vnto you at the day of iudgement, which you now smite and abuse with such impudent boldnes?

11. Neuertheles all this did not satisfy their malice agaynst him, but to

his

his further reproach and shame, they assemble a troupe of the basest people togeather, to wonder and gaze vpō him in that houle. Which done they bring him forth before Pilate, all the people mocking and deriding him, hauing on him the crowne of Thrones & the purple vestemnt. See now for Gods loue, how he standeth in that manner, with his face bowed downe towards the earth, before that whole multitude; al which made a mockery and gesting at him, for that he would seeme to repute himselfe wiser then their chiefe Priests: exclaiming and crying out to Pilate saying: Crucify him, crucify him, away with him, crucify.

DOCUMENTS FOR VS.

1. **C**hrist being to be whipped, was stripped naked of all his cloathes. Euen so ought we to putt off our old garmentes, and to lay our consciences naked before God, by naked and pure confession

of our sinnes, laying off all cloaking of excuse ; For all thinges are naked & euident before his eyes.

2. They strip Christ naked of his cloathes, who for any vnhonest or lasciuious end, shew their naked fleshe which should be hid: or else behould the same in others. They rent and teare his fleshe with whips and scourges , who giue consent to carnall thoughts: but especially they who doe commit the carnall deed.

3. Christ our Lord being crowned with thornes, doth admonissh vs, that we in like maner, should endeauour to be crowned with austerity of lite , and with the thornes of many tentations : for every temptation impugning vs , is as it were a kind of thorne, painfully pricking the head of our mind ; which when a man ouercometh, then that thorne becometh to him a crowne of glory.

4. A Reede (which is a thing empty within, and easily brokē) was giuen into the hand of Christ, wherwith he was smitte of the Iews. They

are

are empty and hollow Reedes , who relying only vpō bare faith, are void and empty of good workes : such are all bad liuing Catholiques, and such are all solifidian heretiques, who put themselues indeed into the handes of Christ, but rather to smite him, then to honour him.

*How our Lord Iesus was condemned
to the death of the Croſſe, & com-
pelled to carry the ſame to the
mount of Calvary. Marc. 15. 21.*

CHAP. LVIII.

OV R Lord & Saviour Ieſus having already been by diuers wayes, mocked, abused and tormented amongst them , notwithstanding the chiefe of the Lewes, with great instance still demanded, and moued all the multitude with them to doe the ſame, crying out to haue him crucified: At the laſt, the wicked Iuſtice

Pontias.

Pontius Pilate, fearing more to displease them, then wrongfully to condemne an innocent person, pronounced the sentence of death vpon him.

2. Then were the Scribes & Pharisees not a little glad, for that they had obtained their desire against him. For now alas, they neither had in mind the former benefits they had receaved of him, nor the miracles which he had wrought amongst them, nor were moued with any pitty, though they knew his innocency, nor gaue ouer their malice, albeit they saw before their eyes, what grieuous paines had already been inflicted vpon him; but rather laughed, rejoyced, & made themselves merry at his miseries, for that they had leauē to put him to death, who was the Lord of euerlasting life.

3. Behould next, how busy & diligent they are, to hasten him unto his end: which to doe, first they bring him back againe to the place where he was scourged, where they pulled from him that old Purple mantell,

which

which before they had put on him ; & hauing stript him stark naked, they commanded him to cloath himselfe againe. Behould then with inward compassion, that most faire, innocent and beautifull young man, the sweetest and most louely that euer was borne, how standing in that pittifull maner, all rent and wounded, all bloody and naked, with a manner of modest shamefastnes , gathereth vp his cloathes in divers places of the house, where they were scattered by those wicked Varlets, putting them on in a basifull maner before them: who stood grinning at him and laughing him to scorne , as if he had beene the most contemptible of all others , and quite forsaken of God , without any hope of help, or cōfort. Heere therefore consider diligently , his profound & wonderful meeknes, and as much as possibly thou maist, conforme thy selfe by patience, truly to imitate and follow him , and to suffer all sortes of aduersities for his loue.

4. This done, goe forth with him, and behould, how after he hath put on his cloathes, they haftily draw him forth, and imperiously commad him, to bow himselfe downe, and to take vp vpon his al-fleade & wounded shoulders, that tree of the Crosse, both longe and waighty, to wit, no leſſe then fifteene foot of length. Which he, as a most meeke and patient lambe without resistāce, taketh vp & beareth vpon his blessed shoulders; & in this wise was he led forth with two theeues, who were condemned likewise to dye (the best company they would alot him) each one beginning to point at him with their fingars saying: Loe there he is, that is he who goes in the midſt betwixt the theeues.

5. O sweet Lord Iesus, what ſha-me doe they vnto you who ſhould be your friendes, for they make you a companion vnto theeues; and yet which is worse, they compell you to carry your owne Crosſe, which is not read of any of them? Wherefore (as

theſe

the holy Prophet saith) not only are you numbred with euill doers , but also vied far worse then the thieues themselues: surely Lord, this patience of yours , can neuer sufficiently be admired.

6. Our Lord thus going forth with the Crosse on his back, behould then how some one of the officers of the President , made the cry or proclamation , and pronounced aloud, how that person, was iustly punished by the commandement of Pilat, and had been proued a malefactour, and disturber of the state , mouing the people to sedition and to mutiny: & therefore that it was but iust, that he who had committed so many faultes , should therefore dye so cruel a death.

7. Then ran out of the city at all the gates, many thousands of people, cittizens, strangers , and of all sortes and degrees of persons , not to haue compassion on him , but to wonder at him, and abuse him , as peraduenture in casting durt or other filth and vncleanes vpon him. In this going,

bechould

behould how he is hastned to his death by those damned wretches, see how they thrust him and driue him forward , and how with their fistes, with their feet , and with many blowes , they force him to goe forward, & beate & lay on him, asif he were a beast.

8. And here mayest thou call to mind his deare mother , who seeing she could not get neare vnto him, for the great multitude of people which pressed about him, she tooke a nerer way with Iohn , and with other devout women that were in her company , that so she might meet with him at a crosse way , where both the pathes met togeather. At the last, when she perceaued him coming, & saw him loaden with that long and heauy tree of the Crosse (the which she had not seene before) she was as one out of her selfe , & halfe dead for very sorrow, so that neither could she speake a word to him, nor he to her, by reaso of the great hast of those who drew & forced him to goe forward .

9. A While after , our Lord Iesus turned himselfe to the holy women , who followed him weeping , & said vnto them : *Yee daughters of Hierusalem, weepe not for me, but weepe for your selues , and for your children* Thus did our sweet and louing Lord (turning himselfe from all the rest) cast his countenance vpon those devout women , who wept so bitterly for the loue of him. Great (O my Lord) and truly fatherly, was this thy charity ; for a louing father being to dye , and seeing his children to suffer with him , is more afflicted for their pains , then for his owne , and would that euery one should rather take pitty on them , then on himselfe : for euen thus didst thou more lament the ruine which was to befall vpon others , then deplore thine owne paines , and innocent death .

10. At the last , for that the mount Caluary was farre from the citty , he was so ouercome with trauell and wearines of body , that he was not able to beare the Crosse any further ,

but

but fel downe vnder it for very faintnes. Wherupon, those cursed tormentors and full of cruelty, fearing least he shold dy before he got thither, compelled one Simon, whome they met in the way, to carry his Crosse. Now if we heere diligently consider all that hath been done to our Lord Iesus, with all he bath suffered, from the time he was first taken, to this present, doubtles we shall find therin great matter of sorrow and compassion. For we may verily beleue, that from the houre he was first taken in the garden, vntill the time of his crucifying, he was in continual combat, and endured many reproaches, iniuries, sorrowes, detractions and torments amongst them: for no manner of rest was giuen him, but continual trouble and vexation.

ii. Here therefore thou maist doe well, to take a short review of that which hitherto hath past against him. How first one violently layeth handes on him, and apprehendeth him. another with cordes streightly bin-

deth

deth him: another blasphemeth him: another spitteth on his sacred visage: another propoundeth bloody questions for to entrappe him: another producereth falle witnesse against him. another halēth him from one iudge to another: another hideth his eyes: another buffeteth him: another deſpoileth him of his garments: another bindeth him vnto the Pilar: another most cruelly scourgeth him: another vnbindeth him, and casteth an old purple coate vpon him: another setteth a sharp and piercing crowne of thornes vpon his head: another putteth into his hand a Reed: another taketh it frō him, & beateth the sharp thornes into his braines: another kneeleth before him and mocketh him, and so forth, now one now another: now he is led vnto Annas, now vnto Cayphas, now vnto Herod, now vnto Pilate, now hither, now thither, now out, now in.

i 2. Finally to conclude, he was drawne and haled a long with great violence, and without any manner of

respite

respite or rest, vntill he arrived at that foule and stinking hill of mount Caluary, where was ordained the end of this dolefull comba^t we are to speake of. O sweet Lord God, how much hast thou already suffered for vs? But who so shall thinke that thou hast not as yet suffered that which is hard and painfull inough, let him expect a little, and he shall all yet see much more painfull and haider to ensue Begge thou of our Lord Iesus, that seeing he caried his Crosse vpon his owne shoulders, thou after his imitation maist patiently and ioyfully beare the crosse of al aduerse thinges, which may occurre thee in this life, tha^t being partner with him in his tribulations, thou maist be also in his consolations, Amen.

DOCUMENTS FOR VS.

1. **VV** Hen ether by our profession, or by duty, we are bound to hinder any euill, we ought not to turne our

backes, nor yet with Pilate to wash
our handes, but to defend as much
as possibly we may, the honour of
God, and of our neighbours.

2. Learne after the example of
Christ whome we serue, patiently to
support the wicked judgments of me
giuen vpon vs, & maruell not if lome
thinges happen vnto thee contrary
to equity and to reason, sith Christ
patiently supported that wicked sen-
tence of Pilate for the loue of vs.

3. When Christ went forth of Pi-
lates house, carrying his Crosse to the
mount of Caluary, he there left the
vestments behind him, which the
seruants of Herod and Pilat had put
vpon him: Euen so religious persons,
when they goe forth of the world, to
carry the Crosse of obedience to the
mountaine of perfection, they ought
to leaue, all the vicious habits and
customes of the world behind them,
& to put vpon them the vestments
of Christ, which are his vertues.

4. Christ first carried his crosse
himselfe, & after gaue it vnto Simon:

So they which gouerne others, ought
first themselves to beare the Crosse,
which hauing learned well to doe,
then may they lay the same vpon the
shoulders of their subjects.

5. Some there be, and that in religion, who beare the Crosse of Christ
as Simon did, but dye not theron :
such are those who punish & make
dead as it were their bodies with
mortifications, but do the same to
please their owne spirituall gust, or
for vaine glory sake ; these indeed
beare the Crosse as Simon did, but
doe not truly dye theron as Christ
did.

Of the nayling and crucifying of our
Lord and Saviour Iesus Christ
upon the Crosse. Luc.

23. 32.

CHAP. LIX.

¶. **W**HEN our Lord Iesus Christ was come to that high hill of the Mount Calvary, behould how wickedly those cursed workmen began to worke on every side that cruell deed. Attend now diligently to those thinges which are there done, making thy selfe as present therat in spirit, pondering all thole paines which are there to be inflicted vpon thy Lord Iesus. Where behould some preparing the Crosse: some making ready the ropes and cordes wherwith to bind him: some the nayles and hammers to nayle him: some digging the hole in the earth to fix the Crosse: others busie about him,

and

and drawing his cloaths from him, yea, he himselfe, out of an ardent desire to dy for vs, doth put off to part to further the hangmen. Thus is our sweet Lord and Sauour the third time despoiled of his garments, and standeth naked in the sight of all the people, by which violent extraction of his cloathes, he renewed a freth, the brutes and woundes which he receaued in his former scourging, which cleauing fast vnto his body, they pulling the off, pluckt of withall some of his very flesh also which cleaued to them.

2. This done, they next tooke him with exceeding rage, and haled & puld him to the foote of the croffe, which was there laid flat vpon the ground. Then behould how villanously they cast him downe vpon the Croffe, and like mercilesse wretches and mad men, draw and stretch on both sides with stiffe cordes his holy handes, taking first his right hand, and laying it vpon the hole they had bored in the Croffe; then setting the

point of the nayle in the palme ther-of, lift vp the hammer to strike the first stroke. The hammer falleth down furiously, and lighteth vpon the naile, which somewhat pierceth his sacred hand, and entereth a little into the Crosse. The hangman doth redouble the blow, vntill the nayle be driuen far into the Crosse. O what cruelty ! For at the hearing thereof, the desolate mother, with all the other devout women, cast forth a cry vp to heauen, able to moue the Roniest hart in the world to weep.

3. The paine of this nayling, made the sinewes of that arme and hand so to thrinke vp, that the other hand could not reach to the other hole. They, rather then they would stand to make a new, persisting still in their former hastines, and peruersenes, to cause vnto him the greater paine, with al their force drew that arme, to make it come & reach to the place; and this with such force & fury, that the very joyns dislocked the selues, the breast plate opened, & the woun-

des were enlarged (euen that of the hand already nayled) yea so far forth, that little wanted that they had not rent the same asunder : thinke then what cruell dolor al the body did endure. The hand being thus brought vnto the hole , they set as they did vpon the former, the point of the nayle in the midst thereof, and gaue so many blowes with the hammer therupon, that they made it to come forth at the other fide of the Crosse, & the like they did by both his feete severally.

4. Hauing thus fast nayled him, then they reare vp the Crosse on high with all their might , and our Lord Iesus hanging thereon ; which done they let it go with a great fall into the hole or mortice . In which grieuous fall, it was a wonder that his hands and feet were not rent quite a funder, and that the body fell not to the ground, for they slacked and enlarged themselves a great deale by meanes of this precipitious fall , in so much that the knees which before

were stretched like the string of a bow, honge downewards in doubling wise: Then they rammed the Crosse in the ground with brickes & stones, and wood a loofe, the better to behould their cruell worke.

¶ Thus hung our Lord and our Redemer nayled fast vnto the Crosse, without ought wherewith to sustaine him besids three nayles, whereon to his extreme torment, and without any manner of ease, his whole body hangeth: if one while to ease the wounds of his feete, he sustayneth himselfe vpon his armes, then are the wounds of his hands most grieuously widened. If to ease his hands, he resteth himselfe vpon his feete then are the woundes of this feete enlarged and opened. Nor can the members (equally affected with grieuous paine) succour one another, vnles the one receave to himselfe the torments which he taketh frō the other. There is none to help him, none to comfort him, none to wipe away the teares & blood which in such abundance do

fall

fall from him. All his friends and acquaintance are a far off: his enemies, and thote who do afflict him stand about him, taking ioy and contentment in his paines.

6. Besids all this, to his further reproach, he is crucifyed betwix two theeues, whereof the one scorned & blasphemed him, and diuers of the stony harted people, shooke their heads at him, saying: *Vah; fie on thee, fie on thee*, thou art he that wouldest destroy the Temple of God, & build it vp agayne in three dayes. Some sayd, Others he saued, himselfe he cannot saue. Others; if thou be the Son of God, come down from the Crosse, that we may see and belieue in thee. These, and many other the like reproves and blasphemies, did they vtter agaynst him, as the ghoispell declareth to vs.

7. Ponder withall, how all these wrongs and horrible abuses before mentioned, were done vnto him in the sight and hearing of his most sorrowfull mother, standing by him vn-

der the Crosse , whose compassion
and teares , caused her Sonne to suffer
the more bitter paynes. Our Lady li-
kewise , hanging in soule with her
Sonne vpon the Crosse, desired rather
there to haue dyed with him, then to
haue liued any longer. In this wise
stood the dolefull mother , by the
Crosse of her Sonne: she never turned
her tender eye from him , she was fil-
led with anguith for him (like as her
blessed Sonne also was for her) and
with many bitter sighes, most hartily
prayed to his Father for him , besee-
ching him to ease and release him of
his paynes : & the like did the Sonne
for his mother .

8. There was also with our blessed
Lady, the beloued Disciple Iohn , &
Mary Magdalen , togeather with o-
ther of his good friends , standing
vnder the Crosse, who all made great
torrow and weeping, and could in no
wise be comforted, by reason of the
paynes of their beloved Lord & master : for euer was their torrow re-
newed with his , cyther in wordes or

in deeds which were done vnto him, as shalbe seen in the Chapter following. Beseech Christ our Lord, by that inward loue which moued him like an innocent lambe, so cruelly to be nayled & tornē vpon the Crosse, that thou likewise for the loue of him, being perfectly crucifyed, both to the world, and to thy selfe, thou mayst will nothing, mayst know nothing, nor desire nothing, but only Christ & him crucifyed. Amen.

DOCUMENTS FOR VS.

1. C hrist our Lord with great paine ascēded the mount of Caluary , and enforced his tender and consumed body , that it shoulde not fayle to procure our saluation To take from vs those common excuses, that we haue but weake bodies , and vnder this pretext refuse to vndergo whatsoeuer is paynfull.

2. If we behould this rare example of pouerty which our Lord heere inewed vnto vs , dying naked vpon

the trunk of a hard three we may be ashamed to murmur, or to complaine, when any thing is wanting to vs, or when we cloath our selues with costly and delicate garments.

3. They pierce and nayle the feet of Christ, who moue themselues slowly to the workes of pitty and of charity : and be otherwise quicke & nimble, for their owne recreations, and to go see curious things.

4. They nayle the hands of Christ, who be vnmindfull of his benefits, or grow proud of any grace or gift receaued from him, or vajnly boast of their owne workes.

Of the seauen wordes which our Lord
spake hanging vpon the Crosse: and
of his yielding vp the Ghost. Luc.
23. 34. & 6.

CHAP. LX.

1. **C**ONSIDER first, how
our Christ our Lord , a-
mongst so many mocke-
ries , so many paynes, and
so many torments wherewith he was
perplexed and puld a sunder , alwaies
kept invincible charity , alwayes red-
ded good for bad , and hauing in-
ward compassion of his enemies , at
the last this afflicted lambe , turning
his eyes towards heauē, hartily praied
to his Father for them, saying : Father
forgive them , because they know not what
they doe .

2. O incomprehensible charity , O
Abisse of mercy , O vnbeard-of cle-
mency of our Sauiour : His whole

members are puld asunder vpon the Crosse , his finnewes are broken, his ioynts are dissolued , his hands and feet are cruelly pieced , he is on euery side mocked , scorned, and blasphemed, and he amongst all these paines and torments , murinurs not , is not angry , commands not fire to descend from heauen , nor the earth to open to swallow vp his enemies , but both with teares , with bloud , and with his venerable words , prayeth to his Father for their pardon .

3. Moreover he expecteth not till they acknowledge their owne fault , or till such tyme as his bloud be cold , and his payne appeased , but eu'en then when they are most eager to offend him , then doth he pardon them , and prayeth his Father to doe the like . He excuseth them of ignorance , and doth not accuse or augment their offence : a notable admonition for those who fayle heerein , to the end they may looke about them , and amend them .

4. Meane while the soldiers cast lots for his coare which was without

seame ,

scame , because they would not deuide it asunder , which also omitted not to augment the sorrow of his mother, for that she had made it with her owne handes. Where we may piously thinke, that Magdalen bought of the soldiars all the cloathes, & that our blessed Lady tooke them of her, and kissed them ; principally where they were bloody , & where his skin and holy fletch cleaved vnto them.

5. Whilst the Iewes were busie to pronounce all sortes of opprobries to satisfy their rage against Iesus Christ, one of the two theeues that were crucified , said vnto him mockingly : If thou be the Sonne of God , save thy selfe , and vs. But his fellow said. Dost not thou feare God, seeing thy felte in the same damnation ? We haue justly deserued that which we doe suffer , because of our offences, but this man hath not offended at all . Then addressing his words to Iesus Christ, he said: Lord remember me, when thou hast come into thy Kingdome . Iesus layd to him : This day thou shalt be with me in

Paradise .

6. Consider heere the fruite of the Crosse , which beginnes already to impart paradise , which it had never done before frō the begining of the world vnto that present. Most notable truly was this confession , for euē at that time wherin the Apostles durst not to speake of Iesus Christ, at the same time the theefe publiquely did confess him to be God: and that with such constancy, that nether feare of the standers by , nor the conspiracy of all people, nor the deniali of S. Peter , nor the treason of the traitor Iudas, nor the flight of all the Disciples, nor lastly the infirmity of body which then he saw in Iesus Christ, could once moue him , or withhold him from his confession: as also with the same reprehension wherewith he reprehended his companion , with the same he accused and confounded al the others, who spake impiously of our B Sauiour.

7. Ponder here, on the part of our Lord Iesus , how wonderfull sweet

these

these wordes are, and how exceeding full of consolatiou ? O sweet Lord God, how liberall , how bountifull, nay how prodigall art thou to this theefe ? How great an argument of thy clemency hast thou left vnto vs ? How assured hope of pardon hast thou bequeathed vnto penitents . What may not we hope , and what maist not thou giue (now raigning in beauen) who gauest so great thinges dying on the Crosse?

8. Since he bath beene vpon the Crosse, he hath only spoken in al but twice. First to his Father , next to the good theefe. Now therfore he addresseth himselfe vnto his Mother , with a piteous looke, saying vnto her. *Woman behould thy sonne* (shewing vnto her with the glaunce of his eye , his Disciple John.) And vnto John: *Behold thy Mother.* The redēr care which at that time he had of her, would not permit him to call her mother. First, because he would not giue occasion to his enimies to mocke her. Secondly, because he would not afflict her

hart with a name of loue , knowing
that her motherly cares, would never
receave that word from his mouth,
without another new, and deadly
wound.

9. Alas , how did this word of the
Sonne , pierce the hart of his holy
Mother , wherwith she saw her selfe
after a sort to be cut off ; and so va-
equall a permutation to be made
Her eyes therfore gushing forth with
many teares, she lifted them vp vnto
him saying What is this (O my Sonne)
which I heare. Wretch that I am,
what kind of change is this. A Dis-
ciple , for a Maister , a seruant , for a
Lord, the Sonne of God, for the sonne
of Zebedee. Ioha seeing her so full of
sorrow , approached vnto her , and
humbly falling at her feet , accepted
her for his mother ; and she imbra-
ceth him, accepting him for her sonne,
quieting her selfe with the will of
God who would haue it so, both of
them weeping bitterly.

10. Iesus Christ for the fourth word
cryed out to his Father saying : My

God ,

God, my God, why hast thou forsaken me? For his Father had forsaken him, in as much as he had left his senses, all alone with their naturall forces, not dealing with him, as he doth with the holy Martyrs, whome he assisteth with marueilous consolation in their torments. O sweet Lord Iesus, how pleasing were those wordes of plaint vnto thine enemies, & what discom-fort were they vnto thy friends: surely, as may seene, there were never any words spoken by him in all his life, which gaue so great encouragement vnto his enemies, and so great discomfort to his friendes: but this he did, to shew how great this dereliction was, which was such as euen caused him to complayne ther-of.

II. Alas O Virgin, what sorrow did these wordes cause vnto thee? Didst thou not forthwith say. O sweet child, will thy Father forsake thee, when thy mother doth not: O Father, I recommend thy sonne vnto thee: but alas, as the Father doth af-

flict

flict thee by the absence of consolation , so I by my presence do further thy torment , notwithstanding I can not goe from thee , the loue which I beare thee, houlding me bound.

12. The fifth word spoken by Iesu Christ was , *I thirst*, because he sustaine corporally , extreame thirst , for all the vitall humors were consumed, and all his bloud quite exhausted: but yet his principall and greatest thirst was not corporall, but truly spiritual, desiring yet to haue endured, if it had beene necessary, for our good: for so greatly did he loue man , that al paine how great soever , which he suffered for him, seemed to him but very little ; who, albeit his enimies were wholy wearied with his paines, yet he was not weary in suffering them, because his bounty infinitely surmountēd their malice.

13. His distressed Mother hearing these wordes, was exceeding sorrowfull in her soule , for that she had no meanes to give him drinke (as also Magdalen and the other deuout Da-

mes } wishing that she might haue
mounted vp on the Crosse, or else the
Crosse to haue bowed downe, that
she might refresh him with the
milke of her breasts, or at least with
the waters of her eyes. Then those
limmes of the diuell, who cuer deui-
sed how they might torment him
most, ran vnto him , and fasting a
sponge at the end of a reede (dipped
in better gaule and vinegar) preten-
ted the same vnto his mouth. This
payne was yet wanting , amongst so
many tormēts endured by him, that
there shoulde be giuen vnto him that
exceeding bitter , and loathsome
drinke,

14. The sixth word was: *It is consummate.* O how worthy of prayse is this
word , and how full of health & ioy
vnro our soules? For whatsoeuer was
written by the Prophets , shadowed
by the figures of the old testament ,
foreseen and decreed by the will of
the eternall Father : finally whatsoe-
uer was needfull to our redemption,
all that Iesu , our redeemer, did with

perfect obedience fullfill and consumate , and therefore sayd: *It is consummate.* As if he had sayd , O deare Father, all the commandements which thou hast giuen me, and all whatsoeuer was written of me , I haue perfectly fullfilled : wherefore now (O Father) if it please thee , receaue me vnto thee. Wherto the Father of heauen made answeare saying: Come my sweet and beloued Sonne , for thou hast consummate al things wonderfull well, nor will I that thou suffer any further torment : wherfore come vnto me , come and I shall imbrace thee within mine armes , come and repose thee in thy Fathers bosome.

15. This sixth word being sayd, our Lord Iesus began to faile in sight, as the manner is of men a dying , & to wax all pale and wanne , now cloasing the eye . now opening the eye : and bowing his head , now on the one side, and now on the other, & at the last pronounced the seaueth word, crying wit a loud voice, and saying : *Father , into thy handes I commend my*

spirit .

pirit : which hauing sayd, he gaue vp
the ghost , his sacred head falling
down vpon his breast. O sweet wor-
des, sweet death , sweet bloud, sweet
wounds, and sweet farewell of so deare
and sweet a Father .

16. At this strong cry of our Lord
Iesus , a Centurion (who was stan-
ding by) was converted, who said indeed
this man was iust, and the Sonne
of God. Of this cry , many holy men
affirme that it was so great, that it was
heard into hell. O heauenly God , in
what wofull plight was at that time
his sorrowfull mothers soule , hearing
her deare Sonne to cry so loud & bit-
terly, and to dye so paynefully ? Verily
we may well suppose , that he was
ready to fall down, and to haue giuen
vp the ghost , togeather with him .
Heere also was the blessed Magdalen,
and that beloued Disciple Saint John,
with other two sisters of our blessed
Lady all full sorry , and wept most bit-
terly , knowing in the world what
to doe .

17. Loe now hangeth our Lord

Christ

Christ dead on the Crosse, and all that great multitude depart away to the city. Then the sorrowful Mother setteth her downe besidesthe Crosse and pittifullly beholdeth her deare Sonne, so cruelly dealt with all , expecting help from God , that she might haue him downe and bury him . Where if thou also well behould thy Lord, thou canst not choose but haue exceeding great compassion , seeing him so grievously tormented , that from the sole of his foot , to the crowne of his head, there was no whole place nor member in him. And beseech him that thou mayst so employ all thy members in his holy seruice, that thou never spare to expose them , to all the torments in the world for the loue of him. Amen .

DOCUMENTS FOR VS.

1. **I**F Christ excuse to his Father, that most detestable sinne of his enemies , to put him being innocent vnto death : how much more

doth it beseeme vs, if we haue in vs
any spot of charity to excuse , not to
augment , the light offences of our
neighbour ?

2. The good theefe with one no-
table act performed in the honour of
Christ , deserued of a notorious sin-
ner, the same day to be made a Saint,
and to go with Christ into a Para-
dise. To teach the true seruants of
God, not to trust in the multitude of
yeares they haue serued him, or spent
their life in holy religion , for many
nouices are preferred in heauen, be-
fore thole of lóger standing. For God
seereth more by one houre of seruour
then by many yeares of the luke-
warne in his seruice .

3. So gratefull to Christ is the sal-
uation of sinners , that in his passion,
when he would admit no manner of
comfort, neyther diuine nor human,
he yet reserued to himselfe this solace
as to conuert one sinner. If therefore
we will performe a grateful thing vn-
to God , let vs with him endeaouour
with all our forces , in calling backe

ners to their saluation.

4. Christ recommended his Mother a Virgin, to Iohn a Virgin : That we expect not to obtaine that inward deuotion towards our Lady the B Virgin, vntill we be louers of perfect chastity .

5. Christ sayd, My God &c. not my Father , which he did, for that representing the person of all sinners, he was alnamed to call him Father: and that thou setting aside al pride, shouldest learne of him true humility .

6. They giue vineger to Christ to drinke , who giue the woist of all unto the poore , and such as themselues refuse to eate: or treate them with sharp and bitter wordes .

7. Christ our Lord remayned vpon the Crosse, vntill he had consummated all things. Blessed is that soule which persevering in her good purpoles vnto the end , may at last say with S Paul: I have consummated my course, I haue kept my fayth inviolably vnto our Lord. 2. Tim. 4.

Of the abyding of our blessed Lady by
the Crosse; and of the wounding
of our Sauours side. John 19.

33.

CHAP. LXI.

1. **T**HE Mother of our Lord Jesus, with John, Marie Magdalen, and the sisters of our Lady, thus sittynge
besydes the Crosse, & behoulding him without intermission, so hanging betwixt two theeues, so naked, so afflected, and forsaken of all: Loe there
came many armed men from the cit-
ty, sent to breake the legges of those
that were crucifyed, to kill them out-
right, and to bury them, so that vpon
their great and solemae iabbeth day
their bodies shoulde not remayne
hanging ther vpon the Crosse.

2. Then our Lady rose vp, and al
the others that were with her, they
sorrowfully looke, and saw them

come, but what to do , they could not tell: wherefore fell they into great griefe and feare, especially his blessed Mother, who spake vnto her Sonne in manner following : Alas my dead and beloued Sonne , what may the cause be, why all these armed men returne agayne ? What will they now do more vnto thee ? They haue already bereft thee of thy life , where-with I hoped they had been satisfied, but it seemeth they meane not so to cease , but will further persecute thee being dead. Deare Sonne , I wot not therefore what to doe , for I can no more help thee now , being dead , then I could defend thee before from death whilſt thou wast aliue. Only I will heere stand vnder the Crosse at thy feet , and intreat thy Father that he will make them tender to thee.

3. This sayd, they all ſue falling a weeping , went and stood by the Crosse of our Lord. Then approached the armed men with great fury and violence , and ſeeing the theeuers yet aliue , they hewed & brake their leg-

ges

ges asunder, slew them, tooke them downe, and after cast them into some ditch neare at hand. This done, they returned to our Lord Iesus. Wherupon our Lady, stroken to the hart with deep sorrow, and fearing least they would do in the same manner to her Sonne, betooke her selfe to her best armour, that is to say to her humble meekenes. And so falling downe before them vpon her knees, & spreading wide abroad her armes, with a moore full countenance, & lamenting voice, she spake vnto them in this manner.

4. Good brethren, I meekely beseech you for the loue of Almighty God, that yee afflict me no more in my blessed Sonne: I indeed am his sorrowfull Mother, and you know ful well that I never offended you, nor euer did any iniury to any of you. And although it seemed vnto you, that my Sonne was contrary to your law, you haue therefore slaine him; And now, as I doe freely pardon all the wrong & iniury which you haue

done vnto my Son: so I beseech you to shew me the mercy that yee break him not , that I may bury his body whole & entire : which needeth not, sith he is already dead , it being aboue a great houre since he deceased. In like manner Iohn , Mary Magdal-en , with the other sisters of our La-dy , kneeling with her , besought the same .

5. Alas good Lady , what is this you doe? For you bow you down to the feet of those that be most wic-ked: and you pray those that haue no regard to any good prayer. Suppose yee to winne by your pitty,those that are cruell , and to ouercome by your humility , those that are proud ? No no you trauell in vayne, for humility is abhorred frō the hart ,with proud men . One therefore who was na-med Longius (at that time a wicked and proud fellow , but after a holy man and a Martyr) taking no com-passion of them , but despising their prayer, with a sharpe speare opened the fide of our Lord Iesus , and made

therein

therin a most gricuous wound, whēce
flowed forth blood and water.

6. With this stroke our Lady fell
downe in a sound as halfe dead, bet-
wixt the armes of Mary Magdalēn.
And then Iohn , not able any longer
to see that sorrow, stood vp , and ta-
king vnto him a manly hart, said vnto them. Yee wicked men, why haue
you done this cruell deed ? See you
not that he is already dead ? Why the
will you slea this his sorrowfull Mo-
ther ? I pray therefore depart , that
we may bury him : and therupon as
God would haue it, they went away.

7. By this time, our Lady was re-
couered and come to her selfe , ari-
sing as it had beene from a sweet
sleep , demanding what they had
done more vnto her Sonne Who an-
swered, that nothing of new was do-
ne vnto him But after she had gar-
red spirit, and saw her Sonne so gric-
uously wounded, she was also woun-
ded with the wound of exceeding
sorrow. See now how often our Lady
is that day dead, surely euē as often

as shee seeth any new torment inflicted vpon her blessed Sonne. Wherfore , then was fulfilled in her , that which holy Simeon had prophesied of her longe before , saying , That a sword of sorrow should pierce her soule , meaning the sword or speare of his death and passion : which this very day was verified in her , for that strooke not now him that was dead , but the hart of her which then lived in him being dead , which all at once deeply pierced the body of the Sonne , and the soule also of the Mother.

8. After this , they set the downe againe besides the Crosse , but how they shall doe they wot not ; for they cannot take down the body & bury it , as wanting both ayde and instruments apt thereto : to depart and leaue him hanging there , they dare not , & long to tarry there they may not , because the night was come vpō them : where we see in how great sorrow & perplexity they be. O sweet Lord Iesus Christ , how is it that thou suffer-

rest thy most deare mother , chosen by thee before all others , the very mirour of the whole world , & thine especiall resting place , to be so much tormented & troubled , that scarcely hath she any spirit to live , and time it is that she had some little releasement of her sorrowes , amidst so many vexations as she hath endured ?

9. O most pretious wounds of our Lords side , stricken , not with that steely launce , but with the launce of divine loue , which thou so faithfully barest vnto our soules ! O gate of heauen , O fountaine of paradise , O caue of most delicate and dainty wines , O doore of the sheepfould of our Lord , by which wholouer entereth is saued , and going in , and coming out , doth find most fat and fertile pasture . Open (O sweet Iesus) also to my soule , this holy gate , & by the same graunt me a passage into that celestiall wine-cellar , euen to the bowells of thy loue , that I also may drinke of that most sweet fountaine , and being inebriated with that most

pure liquor, my soule may sweetly sleep therin , saying with the prophet: *'This is my resting place for ever, & ever, here will I dwel: because I haue chosen the same.* Pjal. 131.

DOCUMENTS FOR VS.

1. **T**He dead bodies were not to be left vpon the Crosse on the Saboth day : to signify, that we shoulde never a carry a dead soule about vs, especially on the sabboth day, but then to purge the same from all the workes of sinne, and darknes.

2. Christ would not haue his bones to be broken, hanging dead vpō the Crosse. They goe about to breake the bones of Iesus Christ , who curiously search into his Almighty power , and refusle to belieue ought in the diuine mysteries (and namly in the Sacrament of body and bloud) more then they can perceauue by their frayle lenses. But they conserue them whole and entyre , who renouncing

their owne reason, are vntited with the Church, & entirly belieue what the teacheth.

3. The Scripture saith not, that Longius strooke or wounded, but that he opened the side of Christ, as S. Augustine noteth: to shew thereby the cruelty of the wound, which opened his side so much, that S. Thomas was bidden by our Lord to put his hand into the same. Learne thou that as Christ opened his side very largely in his passion, so to open thy conscience very largely and sincerely in Confession.

4. The cruelty of the Iewes appeared in this, that they were not satisfied with the paines which they had afflicted vpon Christ being aliue, but did also wound him being dead. Those at this day, wound Christ being dead, who detract those who are departed, and can neither speake nor answere for themselves.

5. The speare which pieced the side of our B. Sauiour, did likewise piece the hart of his holy Mother:

that thou maist learne after her ex-
ple, as truly to feele thy neighbours
hurt, as if the same were euen thine
owne..

*Of the taking downe of the body of
our Lord and Sauiour Iesus,
from the Croffe. Iohn*

19. 38.

CHAP. LXII.

I N the meane while that our
Lady with Iohn and the rest
were in so great sorrow & de-
solacion as hath been said, &
looking oftentimes towards the city for
feare and dread; at the last they saw
some coming towards them in the
way, which were Ioseph of Ari-
nathia and Nicodemus, togeather with
others in their company, bringing
instruments wherwith to take downe
the body of Iesus from the Croffe,
and about a hundred pound of myrrhe
and aloes, wherewith to annoynce

him,

him, and to bury him. Then they all arose with great feare , not knowing what they meant to do. Blessed Lord, how great is the sorrow of this day :

2. But John behoulding those that were coming aduisedly , said to our Lady ; Surely I see coming Ioseph & Nicodemus. Wherupon our Lady resuming spirit, was greatly comforted in her soule , and said: Blessed be our Lord God who hath beene mindfull to send vs help , and hath not forlaiken vs in our necessity : good sonne John goe you towards them, & welcome them, for sure I am they come to succour vs. Then John went towards them , and when they met togeather , they embraced one another with weeping teares , but could not speake for tendernes of hart and inward compassion.

3. Hauing walked togeather a little while , Ioseph asked who was there with our B. Lady , and where the other Disciples were. Wherunto returning answere , tould them who were there with our Lady : But of the

Disciples

Disciples he knew nothing, for none of them had beene there all that day. Then they further enquired of those thinges that had been done against our Lord: and at their request they recounted all thinges that had been done agaist him, and all the process: of his passion.

4. This done, they approached neere vnto the Croffe, and kneeling downe & weeping they profoundly adored our Lord Iesus. And after they bowed them to our B Lady, & to her sisters, and to Mary Magdalen, saluting them one after another: who againe receaved them with reverent inclining. Thus stood they weeping togeather for a good space, before they had power to speake, so full were their harts on euery side with griefe and sorrow.

5. At the last our Lady began to speake vnto them, saying: Surely good friendes yee haue done well, to haue been so mindfull of your Maister, for as you know he loued you much. Verily I confesse vnto you,

that

that me, thought at your coming, a new light was risen within my hart, for before we knew not what to doe: our Lord requite you for this curtesy. They said to her; Deare Lady, we are sorry from our very hartes, for the great wróges which haue beene done against our Lord, we see that the wicked haue preuaied against the iust, and we would gladly haue deliuered him, if it had lyen in our po-wers, but at the least we shal per-forme this little seruice to our maister, which we are come for: and then they addressed them selues to take him downe.

6. Consider heere attentiuely the maner of his taking down. First there are reared vp and set one against another two ladders, on ether side of the Crosse. Ioseph ascendeth the ladder on the right hand, and busieth himselfe to draw the naile out thereof: but it is a thing hard to doe, for that the naile is great and longe, and driuen far into the tree, so that without great wresting of that holy

hand,

hand, it can no waies be gottē forth: but that forceth not, for our Lord knoweth that he doth the same with sincere intention, and so accepteth well of all he doth. When the nayle was drawne forth, Iohn made signe to Ioseph, to giue it to him secretly, that so our Lady should not see it, for feare to discomfyt her: and in the same manner Nicodemus drew forth the nayle of the left hand, and gaue it secretly vnto Iohn.

7. Then came Nicodemus downe to draw forth the nayle of our Lords feet, meane while Ioseph sustayneth & beareth vp the blessed body vpon his shoulders, whole diuine person sustayned with his only word, both heauen and earth: on the other side, most sweet Iesus with the armes of his tender loue imbraceth him, with all the rest which did assist him, and most inwardly conioyned their soules vnto him, which he had redeemed with his precious bloud. O happy Disciples, who were worthy to touch, and to imbrace betwixt your armes,

that

that diuine humanity of the Sonne
of God, the blessed body of our Lord
Iesus. Then our Lady reverently ta-
king the right hand of our Lord han-
ging downe, she layeth it vnto her
face, she behouldeth it, and deuout-
ly kisseth it, with many sobs and bit-
ter sighes.

8. The nayle of his holy feet be-
ing pulled forth, Ioseph cometh soft-
ly downe, and then they all set to
their hand, to receave the same. Our
Lady tooke the blessed head, & ten-
derly bore it in her armes: Magdalene
the feet (whereat in former tyme she
found such grace & singular fauour:) the
beloued Disciple address himselfe
vnto that breast, whereon he had
leaned his head the night before: o-
thers spred a cleane sheet vpon the
ground: others softly layd our Lords
body thereupon: others stood about
them, and all of them (as the Pro-
phet foretould) made great morning
and lamentation ouer him: especial-
ly his B. Mother, bitterly weeping, &
sorrowfully behoulding the severall
wounds

wounds of his hands and feet ; but most of all that great and grieuous wound of his sacred side , now bo- houlding one , and now another .

9. Blessed Lord , how often fell the vpon that Angelicall face of Iesus Christ, kissing the same a thousand times and bathing and bedewing the same with her holy teares ! How of- ten doth shee view and review his ve- nerable head , so foully delt with His flesh torn away with the pier- cing thornes ? His louely face aloue defiled with bloud and spittle ? And the haire of his beard , drawne away from his comely cheeke ?

10. Consider on the other side, the bitter morning , wherewith the be- loved Disciple associated himselfe to that forsaken mother . O with how great sorrow and bitternes of soule , (seeing his deare Maister, of whome he had been so greatly beloued, to be so miserably torn and dead) did he imbrace and kisse that sacred breast , whereon he had but a little before, so sweetly rested , endeauouring to fill

with

with the waters of his teares, that sacred fountayne, with whose wholesom water, he before had been made drunke. The like did the other women also, all kneeling round about him, and bitterly weeping; But especially that life-lesse Magdalen, who not knowing how to depart from those holy feet, imbracing them with vnspeakable grieve, was never satisfied with kissing of them, & washing the with a flood of teares; breaking, not once, but a thousand tymes, the box of Alabaster of her hart vpon them, and anointing them, with the pretious oyntment of her teares.

¶. Belieech our Lord, who for thy health and for thine example, would not be taken downe from the Crosse, till first he was dead: that thou likewise, never take down, nor withdraw thy selfe, from the sweet yoke of his Crosse, vntill thou be taken downe by him, and be brought vnto a better life. Amen.

DOCUMENTS FOR VS.

1. **T**O two Iosephs our Lord commendeth his owne person . To one, in the beginning of his life that he might gouern him. To the other at the end of his life, that he might bury him. Ioseph is interpreted growing and profiting : to giue to vnderstand , that Christ doth not communicate himselfe to those, who stand still in the spirituall way, or else goe backe, but to those who dayly grow, and profit in vertue.

2. Joseph was a secret Disciple of Iesus Christ, but least he shoulde loose that pretious treasure, he would manifest himselfe openly, nothing regarding; what any others either said, or did. Euen so , let vs never thinke to obtaine Iesus Christ, if we be not ready to contemne all human respects and feares : for this rose ran never be gathered , without the pricking of some thornes.

3. Those who came to take downe

the

the body of Christ from the Crosse ,
brought with them , pretious spices
wherwith to annoit it , and a cleane
linnen wherin to wrap it : To teach
all such as come to receaue the same
body in the B. Sacraiment , that they
ought to bring with them , the sweet
smelling splices of sundry vertues ,
wherwith to annoit him : and the
cleane linnen cloth of a pure consci-
ence , wherin to wrap him .

4. Christ would not be taken
downe from the Crosse , without the
permission of the same Judge by
whose sentece he was nayled theron .
That all may learne (especially reli-
gious) not to descend frō the Crosse
wheron God hath put them , without
the permission the same God .

Of

*Of the Anointing of the body of our
Lord and of his blessed bu-
riall. Luc. 23. 56.*

CHAP. LXIII.

¶ **T**H E body of our Lord & Sauiour Iesus, hauing rested awhile betwixt his Mothers armes, it began at last to draw towards night, and to wax darke. Joseph therfore besought our Lady, that she would suffer the body to be embalmed and to be buried: but the full loth to assent thereto, said: Good bretheren, either take not my Sonne so soone from me, or else bury me to gea her with him. But the houre growing late, Iohn said vnto her: My deare Mother, let vs condescend to Joseph and Nicodemus, and suffer the body of our Lord and master to be embalmed, and to be buried: least by occasion of our ouerlong remaining here, we may fall into some

slander

danger or danger of the Lewes.

2. At this counsell of Iohn , our Lady being discreet and wise, and remembiring with all that she was committed to his custody, would no longer hinder his buriall, but giuing her blessing to the body, permitted them to dresse and annoiint it as they pleased. Then Ioseph and Nicodemus with the others , began to enbalme the body of our Lord , and to wrap it vp in linnen cloathes, according to the custome of the Lewes . Our Lady held stil the head in her lappe , to dresse and annoiint that with her owne handes : and Mary Magdalene the feet .

3. When the others had dressed all the body, & drew neere to the feet , Mary Magdalene said : I beseech you to suffer me to dresse the feet , at the which heretofore I haue found such mercy. Which they permitting , she held them betwixt her handes , she looked vpon them, and so lamented, that she almost fainted with excessiue sorrow : & as in his life time she wa-

slied

shed them with teares of true compunction, so now much more abundantly doth she wath them, with the teares of inward compassion: She behonideth them so pittifullly boared, wounded, bloudy and all goared, weeping bitterly vpon the: for truth it selfe witnessed of her, that she lusted much, and therefore she wept and lamented much; especially in this her last seruice to her beloved maister, so afflicted, so scourged, so wounded, so murthered, and so reduced to nothing, that scarsly could her soule abide within her body, for excesse of sorrow; and gladly would she haue dyed there at her Lordes feet. But sith she seeth no other remedy, she endeuoureth to performe this her last seruice vnto him, dressing his body in the best maner that she may, though not as she would, for that she wanteth both matter & time thereto: she walheth his feet with her teares, she devoutly wipeth them, often kisseth them, imbraceth them, and after wrappeth them vp in win-

ding

ding cloathes.

4. All the body being now most cleanly washed, dressed and annoyned vnto the head , and all the sacred wounds field with those sweet pouders & aromaticall splices, they looke backe to our B Lady, to see if she had performed her part, and then they all began a fresh to weep . At the last, she seeing she could no longer defer the time, she fixed her eyes stedfastly vpon him , and layed her face vpon the face of her Sonne , saying : My sweete and dearly beloued Soane , whom I hould here dea i in my lappe , now , I well perceave , that our bodies must needes depart asunder , but a'as how hard in this departure to me ? Hitherto I haue faithfully serued thee, and thou me, but in this thy last painfull conflict , thy heauenly Father would not help thee , and I thyne earthly Mother could not succour thee. O my sweet and sacred Sonne , thus didst thou forsake thy selfe for the loue of mankind, whome thou wouldest re ieeme ! A hard, pain-

full, & deare redemption vnto thee : yet I am glad for mans saluation, although I am torrily afflicted for thy passion ; who neuer finning, yet here art dead for sinne, & that by a most cruell and bitter death.

5. Now my sweet Sonne , is our former society diſioned a:under, now must I needes be ſeparated frō thee. Alas , whither ſhall I hy moft ſor rowfull Mother now repaire ? Where and with whome ſhall I hereafter dwell ? How ſhall I be able to live without thee ? I hartily & gladly de fire therefore to be buried with thee, that ſo where thou art, I may alwayes accompany thee ; but ſith I cannot bodily , I will at the leaſt be buried with thee ſpiritually. I will entombe my ſoule in thy ſepulcher with thy body : it I commit , and commend vnto thee. O my sweet Sonne , how ſharp and ſorrowfull is this depar ture .

6. This ſaid, with great ſtore and abundance of teares , ſhe began a fresh to wash his head , much better

then Magdalen had done his feet : she wipeth his face , his fore- head & his eyes , she kissthem , she windeth vp his holy head in a faire napkin , & so once againe blessing him , permitteth him to depart . Then altogether adoring , and devoutly kissing his holy feet , they tooke him vp , and bore him to the sepulcher , our Lady bearing the head , Mary Magdalen the feet , and the other me the midle part .

7. Nere vnto the holy Crosse , about the space of a stones cast , there was a new graue or sepulcher , wherin no person had euer yet bee[n]e laid . where , with devout kne eling , & with profound fighinges , sobings & weepings , they reuerently laid the body of Iesus . Which done , his Mother againe blessed him , and fel vpon him and embraced him : but they lifting her vp , and leading her forth , rowled a great stone against the dore of the sepulcher . Then Ioseph desiring to returne to the citty , spake vnto our Lady saying : My Lady , I most hartily

pray you for the loue of God, and for
the loue of your Sonne our Lord and
maister, that you would vouchsafe
to take your harbour in my house for
that I know you haue none of your
owne, accept of mine therfore as if
it were your owne, for al that is my-
ne is at your seruice: and in this ma-
ner Nicodemus besought her on the
other side.

8. O what compassion. The
Queene of all the world, hath not
where to repose her head, but is for-
ced for these dayes of her morntul vi-
duity, to withdraw her self vnder an
others roofe. They were indeed the
dayes of her vidiuity, for our Lord
her Sonne, her spouse, her Father, her
Brother, and all her good, so that
loosing him she lost with him al thin-
ges togeather: so that she was indeed
a widdow, desolare and forsaken, not
hauing whither to repaire. But she
lowly enclining to them, answered
them, that she was committed to the
gouernment of Iohn. Then they in-
treated the same of Iohn, who than-

ked

ked them in her behalfe , answering
that he retolued to leade her vnto
mount Sion , wher their Maister sup-
ped the euening before with his Dis-
ciples, and that there he would abide
with her.

9. Then thy lowly saluting our
Lady, and adoring at the Sepulcher,
departed on thir way towards the
city : but these (as the ghospel saith)
remayned a while at the same place:
peraduenture to see that nothing
should be lost , of the sacred washin-
ges of those impurities , which our
Lord and Maister had receaued for
vs earth as instruments of our redép-
tion For euен as the crowne of thor-
nes, the nayles , & the wood of the
Crosse , wrought the passion of our
Lord: so likewise did cooperat thereto
the spittings, fleames , and other fil-
thinesses , wherwith his holy and sa-
cred face , and all his body were de-
filed and deformed, and wherwith he
was all ouer healed and replenished.
Let vs beseech him , for his sweet
mercy sake , that those impurities of

his body , may pardon our impurities , both of body and of soule. Amen.

DOCUMENTS FOR VS.

1. Christ was so truly poore, that he was not borne in his own but in anothers house: liuing in this world , he hath not where to repose his head : nor dying , wherewith to couer his uakednes ; nor dead , wherin to wrap him ; nor a sepulcher of his owne wherin to bury him .

2. The body o^f Iesus Christ , was anointed with Mirre and Alloes ; wrapped in a sindone ; layd in a sepulcher ; new ; within a garden , cut out of a rocke ; neere vnto the mount of Caluary: and hauing a great stone rowled against the doore of the sepulcher. All which condicions, signify the due preparatiō which the soule ought to haue, which commeth to receave the B. Sacrament ; the Mirre and A-

loes, signify the Sacrament of penance; the cleane sindone, a cleane conscience; the sepulcher, the soule new, by renouation of a new life; within a garden, full of the sweet flowers of vertues, cut out of a rock, by fortitude in supporting the tribulations of this lyfe: neere to the moūt of Caluary, by often thinking vpon Christ crucifyed, with a stone rowled against the doore, because after communion, we must securely shut the doore of our senses, that none steale from vs so precious a treasure.

3. The body of Christ being taken downe from the Crosse, all that were there togeather with the Mother of our Lord, stood reverently about contemplating the same; and afterwards, his beloued friends, bind his hands, his feet, and couer his face: His hand are bouud, least they thou'd punish thee. His feet are boūd, that they run not to take vengeance of thee. His face is couered, that he behould not the foulnes of thy sinne; do thou contemplate each of these

things, and convert them to thine
owne profit.

*Of that which was done by our Lady
and others after the bursall of our
Lord Jesus.*

CHAP. LXIV.

I. **N**Ight being now come, John spake vnto our B. Lady laying: My Lady, it is not seemly for vs to carry heer any longer, or to returne to the City late in the night: if therefore you please, let vs depart, & returne againe some other tyme. Then our Lady arose, and all the rest with her and kneeling downe before the sepulcher, she imbraced and blessed the same, and sayd: My deare Sonne, I may no lôger now abide with thee, but must agaynst my will depart and leaue thee to thy Father, beseeching him that he would keep thee. And therewith, lifting vp her eyes to hea-

uen

uen , with many teare , and with inward affection , i.e prayed to the Father saying .

2. Eternall Father , I recommend unto thee , togeather with thy Sonne , mine owne soule , which heere I leauue togeather with him : good Father I hartily pray thee , to preserue & keep him . After which short recommendation (leauing the beloued of her hart betwixt two stones) they all arose , & adoring and kissing the blessed sepulcher , they went their way . Where thinke with how great griefe and teares they departed thence , and with how great sorrow sigting and mourning they vndertooke that heauy iourney , the Mother without her beloued Sonne , the Disciples without their Lord and Maister , & every one without their owne hart , which there they had left where they had left their dearest treasure : especially the inflamed Magdalen , who seeing the doore of the sepulcher shut , did likewise shut her soule within the same .

3. When our Lady came backe to

the Crosse making there a little stay,
the sorrowfully layd Heere made my
B. Sonne his last end , and heer is his
precious bloud: and so did all the rest
with her, Then she very reverently
kneeled her downe, for feare to tread
vnder her feet, the bloud of her Son,
which she knew to be the bloud of
Almighty God, the bloud of the Sa-
uiour of the world, and very deuout-
ly adored the Crosse , she being the
first of all others , that gaue example
of this adoration . O what tender &
deuout wordes, did she there speake,
kneling before the Crosse of Christ:
For bowing her selfe vpon her knees,
and lifting vp her hands on high, she
began to say .

4. Hayle most precious and noble
Crosse, vpon whose armes dyed he ,
whome I bare a little infant betwixt
these of myne , much more happy ,
was thy lot heerein , then euer was
myne , sith betwixt myne armes he
began the redemption of the world,
but betwixt thine, he did conclude &
fini in the same. Blessed art thou a-

mongſt

mongit all creatures, for that on thee
is changed the malediction of guilt,
into the happy benediction of grace
for he dyed on thee, to the end he
might giue life vnto the world. Hayle
O noble tree of life, by whose deli-
cious fruit, all may obtayne life eter-
nall. I adore thee as his image, who
is the image of the inuisible God, &
who dyed, that he might renew the
image, which Adam had blotted out
by his sinne. With these or the like
words, the B Virgin adored the ho-
ly Crosse, as also those others which
were with her, who did the same in
imitation of her.

5. This done, they tooke their
way towards mount Sion, and our
Lady oft by the way looked back to-
ward her Sonne: And when they
were gone so farre, that they could no
more see the sepulcher, nor yet the
Crosse she kneeled her downe & ho-
nored it, and so did all the rest with
weeping teares. Then approaching
neere to the City, the fitters of our
Lady couered her face in manner of

a morning widdow , which done ,
they went before , and our Lady fol-
lowed after betwixt Iohn and Mary
Magdalen in such sort veyled .

6. At their entry into the Citty ,
Mary Magdalen , desirous to haue
led our Lady a long with her , said vn-
to her : My good Lady , I pray you
for the loue of my Lord and Maister ,
that you would go with me vnto my
house , for you know that gladly he
came thither , it . wharsocuer else I
haue , is all yours , I beseech you
therefore to come thither with me ,
& to accept the same as it were your
owne : and heerewith they all began
againe to weep . But our Lady hou-
ding her peace , and making signe to
Iohn to answere for her , the likewise
entreathed him . But he replied saying .
It is more expedient that we go to
mount Sion , especially because so we
haue answered our friendes before ,
wherefore rather come you with her
vnto that place . Then sayd Mary
Magdalen , you know that I will fol-
low her wether soever she goeth , and

that

that I neuer will forsake her.

7. When they came into the Citty there ran vnto them on all sides, maidens and deuout Matrones , going with her, and sorrowing : good men also that passed by , had great compassion, and were moued to weeping, saying: Surely great wrong hath been done this day by our Princes to the Sonne of this Lady , for God hath sheweth many great signes and wonders by him : wherefore let them beware that they haue done.

8. At the last, when they came to the place where they shoulde rest, our Lady turning her selfe , and bowing her lowly vnto the Ladies which came with her , curteously thanked them : and they againe bowing to her, tooke their leaue one of another, making great mourning and lamentation. Then our Lady , with Mary Magdal'en, and the other sisters, went into the house : and Iohn remayning at the doore , thanked them, and besought them to returne to their own lodgings , because it was late, which

being

being done , she that the doores.

9. Now they being thus all alone, our B Lady looking about the houle, & not seeing there heer sweet Sonne Iesus , with great sorrow of hart cōplayned saying : O Iohn , where is now my deare Sonne who bare so high an affection vnto thee? O Magdalen , Magdalen , where is now thy maister, who so tenderly loued thee ? O my deare fisters all , where is now my Sonne ? Verily he is departed frō vs, our ioy, our delight, and the light of our eyes , he is departed from vs , and that with such exceeding paine & torment , as you all haue seen. But that which increateth my sorrow most, is, for that he went from vs all afflicted , all torne , all heauily , and chylsty, enforced, oppressed, and vio lented , nor might we help him in any thing : all forooke him,his own Disciples abandoned him, and his almighty Father would not succour him: and how soone all these things were so done against him your selues can witnes .

10. Neuer was there any wicked malefactour so cruelly, so speedly, & so precipitously put to death. For loe, the last night he was apprehended, in the morning to the President deliu-red, the third houre condemned, the sixth houre crucified, the ninth houre dead, and now buried. O my deare Sonne, how bitter a farewell & separation was this, & how sorrowfull a memory vnto me, to thinke of thy foule and horrible death?

11. Then Iohn humbly praied her, to cease from such bitter wordes and heauy weeping, and comforted her the best he could. Thou also (by deuout imagination, as if thou wert bodily present) take compassion on our B. Lady, and on the rest of that sorrowfull company, who haue remayned all that day fasting, and full of heauiness and affliction.

DOCUMENTS FOR VS.

1. **B**Y the sorrow of the devout women, as also of our B. Lady , when they were to withdraw themselues from the sight of their so beloued & sweetest Lord: thou art to conceaue and feele great griefe and sorrow of soule as oft as thou seest thy hart withdrawne from Christ thy sweetest loue, to fixe it selfe vpon more base or inferiour thinges: for this is true testimony of thy loue towards him, when thou art inwardly sorry to be separated from him.

2. By the warines and reuerend respect which our Lady and the primitiue Christians vsed towards the bloud and Crosse of Iesus Christ , all good Christians of this time are taught , to vse great reuerence and veneration, towards holy reliques & other thinges, belonging to Christ & to his Saintes , and in particular to his holy Crosse: for no ennemy of the Crosse, was euer friēd to Iesus Christ,

3. When

3. When Christ our Lord had left the world, next after him, the most purest treasurē remayning on earth, was his mother our B. Lady, which all those who loued our Lord, desired to haue and haibour with them, yea many came from far countries of purpose to see her, and were conuerted by her. Be thou likewise deuoutly affected to her, for S. Anselme saith, that to be perfectly deuoted to our B. Lady, is an apparent signe of predestination.

4. The hart of the B. Virgin, was in nothing dislike vnto the sepulcher wherin our Lord was entombed. That sepulcher of stone, was cut and hollowed with sharp tooles: and the hart of the Virgin with sharp tormentes. It was placed in a garden: & the virgins hart was a garden enclosed on euery side, wherinto no sinne or euill euer entred. In that sepulcher, the body of Christ was wrapped in a clean sindon & this holy mother had that cleane sindon of innocency & virginall integrity, wherin to wrap

the body of our Lord. Nor was there wanting to her the mynthe of bitterness, and the Aloses of innumerable sorrowes : pray that thy hart may be such a sepulcher.

*Of that whiche our B. Lady, & others
with her, did vpon the
day following. Luc.*

23. 63.

CHAP. LXV.

I. **T**H E morrow morning being come, our B. Lady, togeather with Iohn and the other devout women aforenamed, still remayned in the house, the gates being shut, like so many orphanes, in great mourning and affliction, hauing still in mind the tribulations and distresses of the day before ; not speaking, but only looking one vpon another, as it fareth with thole which are fallen into great calamity and aduersity , not

knowing

knowing any kind of succour, or comfort.

2. As they were thus sitting, they heard vpo the sodaine one knocke at the gate, which made them all afraid, for euery little thing did then afright them, because their comfort and security was taken from them. But Iohn went vnto the dore, & looking, perceaved it was Peter, and then returning, tould them who it was. Our Lady bid him open the gate and let him in. Peter entreth, and with great shame, weeping & sobbing, saluteth our Lady, and the others with her, but had not power to speake a word, for the greatnes of grieve wherwith he was oppressed: and herewith they all began a faine to weep. A while after, came the other Disciples, successiuely one after another, at their first entrance, making great sorrow and lamentation, in the same maner that Peter did.

3. At the last, ceasing to lament, they began to speake of their Lord and maister; And first Peter spake

as

as hereafter followeth. I am affaymed
and confounded in my selfe, nor am
I worthy, either to speake or appeare
in your presence , for that so cowar-
dly and faintly I forsooke my Lord,
who loued me so much ; And in the
same maner did all the rest , smiting
their breasts and weeping . Inarily
accuse, blame & reprehend themsel-
ues , for that they had so forlaken
him .

4. Then our Lady comforted the
saying: My deare friendes , true it is,
that our good Maister , and faithfull
Pastour, is taken from vs, and we be-
left alone , as so many orphanes, but
yet firmly hope that we shall soone
enjoy him againe . & you know right
well that my blessed Sonne is good
and gratiouse, and that he loued you
very much, feare not therfore , but
that he shall be quickly reconciled
vnto you , and mercifully remit all
faults and offences ; for so great was
the rage , and so fierce the fury of his
enemies against him , that you could
not haue holpen him, although you

had

had remayned with him; feare not therefore, but hope in the end that all shall be well.

5. Then Peter sayd; truly my Lady, it is euен so as yee haue layd, for my selfe (who saw but a little only at the first beginning) was smitten with so great feare in the porch of Cayphas,, that I scarcely believed to escape aliue: wherupon through frailty I forooke him, nor was I mindfull of the words, wherwith he foretould the same vnto me, vntill the tyme that the creatures of his mercy looked backe vpon me.

6. Then Mary Magdalen desired to know, what that was he had foretould him. And Peter related all the whole discourse of his deniali, and how our Lord had tould him, that before the Cocke crew, he shoulde deny him thrice: and further repeated many other thinges which he fore-tould them at his last supper concerning his passion. Our Lady replied, that she desired to heare of all such thinges, as either were said, or done by

him,

him , at that last supper : and Peter made signe vnto Iohn, that he shoulde relate them vnto our Lady. Then Iohn began , and rehearsed vnto her all thinges in order : Peter in like manner desired to heare the whole processe of his passion , whereat he was not present . And Iohn recounteth the whole vnto him.

7. In this sort the sorrowful Disciples relate amongst them , all the sufferings of our Lord Iesus , now one now another, as they come vnto their mindes, passing ouer al that day in such like discourses of his death & passion. Blessed Lord, how attentually did they listen vnto thole wordes. O how often did our Lady say , at the end of ech discourse , Blessed be my Sonne Iesus , especially when she heard of the institution of that most blessed and noble Sacrament, wherin he gaue them vnder the forme of bread, his blessed body to eate, & vnder the forme of wine , his most pretious bloud for to drinke : verily we may believe , that both she and

the

the rest, were so greatly moued with the admiratio thereot, that their very harts were ready to melt within their bodies, breaking forth into abundance of teares, at the remembiance of that most high and burning loue, which did so euidently declare his excellent charity.

8. But omitting so noble a mystery at this present, let vs returne to thinke this day vpon the excessive sorrow and lamentation, made by that most blessed company, & to haue compassion on them. O how great a griefe was it, to see that right worthy Lady of all the world, togeather with the Princes of holy Churc. & only Captaines of the army of Christ to be smitten with such feare & sorrow, that they are forced to hide themselves in that little house, not knowing in the world what to doe, saue only to to comfort themselves, in rehear sing the woes and deeds of their Lord and maister. But howsoever it fared with the rest, our Lady stood alwayes firme and stable, in

the certayne hope of the resurrection
of her blessed Sonne , and in her all-
one remayned the fayth of this point
vpon the Saturday, for which respect
the Saturday by holy Church is espe-
cially celebrated in memory of her:
yet was her cōfort mixed with some
distresse , when the thought vpon the
bitter passion of her Sonne.

9. When the sunne was set , and
that it was lawfull for them now to
worke , Mary Magdalen , and the o-
ther Maries , went with her to buy
more pouders , wherewith to make
most pretious oyntments,to annoince
his body: because by the coman-
dement of the law,they were obliged
to keep the Sabbath day , from the
sunne rising , vnto the sitting of the
same. Behould heere how they walke
togeather in dolefull wise like mour-
ning widdowes , to some Apotecary,
whome they knew to be a good
and deuout man, & one who would
gladly serue them of the best,& satis-
fy their desire in such a matter .

10. Hauing chosen the most pre-

vious

tious oyntments that they could find and payd for them, pretently they returned home , applying themselues to worke and compound those aromaticall splices, in the best manner that they could ; Where behould how truly they labour for our Lord, alwayes weeping and sorrowfully sighing : and how our Lady and the Disciples stood and beheld them, and peraduenture also, helped amongst them. But night being come , they left off working, & with-drew themselves to take their rest , which yet our Lord knowerh how little it was. Beseech the B. Virgin , to bestow on thee a little of that most pretious oyntment, wherwith that sacred body was anointed , that thou mayst with true compunction and teare of thy hart, bewayle togeather with her, his bitter paynes , death and passion.

Amen.

DOCUMENTS FOR VS.

1. **VV** Hen we consider the great sorrow of our B. Lady and of those other devout persons, who spent foure and twenty whole houres in thinking vpon the death and passion of our Lord, and bewailed the same with so many teares: what a shame and confusion is it for vs, who thinke it so painfull to spend one only houre and scarcely iued in all our life one only teare to bewayle his death?

2. Peter who was the first that publikely denied his Mayster, had an especiall care to be the first, who publikely would confesse his fault, and by his good example induce others to doe the like. Many there be who giue publike scandall, but few who are carefull to make publike satisfaction as S. Peter did, and to induce others by their example, vnto amendment.

3. Our B. Lady and those with her,

her, tooke so great content to heare those things , which did set forth the burning loue of our B. Sauour , that she burst forth into many teares; Accustome thy self to giue eare to those things which may moue thy hart vnto compunction of listening vnto those thinges which may induce thee to dissolute laughter . For better it is (as the Scripture sayth) to go to the house of mourning, ther of mirth .

4. Though Christ were dead, yet the fayth of the resurrection remayned firme in our B Lady, when it was quite extinct by feare in all the rest. Doe thou firmly recommend thy selfe to her, especially at the houre of thy death , beteeching her that when those deadly feares doe most affright thee , she woulde preserue thy fayth , that it may euer liue in thee as it did in her , altho nigh it shoulde fayle in thousand others .

5. The de nout women were not content that they had once annoyned our Lord , but they went againe

to procure other aromaticall spices. Euen so we, if we truly loue our Lord Iesus, we shoulde not content our selues with that which we haue done in his service, and with the vertues we haue already, but to endeauour alwayes to goe forward from vertue to vertue.

*How our Lord descended into Limbo,
to deliuere the Fathers according to
the Article of our Creed.*

CHAP. LXVI.

THAT worthy Prince and mighty conquerour Iesus, had no sooner giuen vp the ghost & breathed forth that last gaspe of life vpon the Croffe, but his holy Soule instantly descended downe to hell, togeather with his Diuinity, accompanied with an infinite multitude of Angelicall spirits, illustrating with his glorious beams, all the obscure corners of that dun-

geon,

geon, ful of darknes & of the shadow of death. The malignat spirits, dwelling and continually running vp and downe in those costes, were offended at so great a splendour, & all amazed & affrighted, they ran away not ha- uing the force or power to endure his presence. They were likewise pursued of the Angels which attended on our Lord : in such sort, that those miserable fiendes were almost afraid that they shold be driuen forth of hell, as they had been before out of heauen.

2. At the entry of this victorious, and triumphant Lord into this infernall lake, the darknes ceased, and a glorious light was spred through out in euery place. Whereupon the holy Fathers, as wakened from a long and profound sleep, heard the songes and melodies of the Angelis, and withall enjoyed an vnaccustomed brightnes and splendour, with a most odoriferous smel and sweet contentment, such as they never smelt before. Then with their spirituall eyes, they saw our Lord Iesus enter in, with

a maiesty most diuine , enuironed with an innumerable multitude of Spirits , full of glory . Whercupon they forth with vnderstood , that he who came to visite them , was the true Sonne of Almighty God : wherefore prostrating themselues vpon their knees , they adored him , with all the reuerence that was possible for them . of wordes , of reioycing , and of thankesgiuing . And our Lord on his part saluted the most louingly , calling them his Fathers , brothers , sonnes and dearest friendes , cōforting them with diuers spirituall speaches and discourses , shewing them his diuine countenancē which they so long tyme had desired , able to sauē them , and to make them perpetually blessed by that glorious vision .

3. Ponder heere how great the goodnes of this Lord was , that he would himselfe in person goe downe to hell ; how great his charity , and humility for he might haue brought them from thence by his only word ,

as he brought Lazarus forth of the graue , saying only vnto him : *Lazarus come forth :* or haue sent an Angell for them , to haue brought them to his presence wheresoeuer he pleased , yet would he not , but woud that his owne soule , really and verily shoulde descend to hell , to visit his chosen friends therein , both to discouer the loue which he bare vnto them , and the great account which he made of them ; by vertue wherof that obscure prison , was turned into a most pleasant paradise , all that company of holy fathers , with such mirthe & ioy as cannot be spoken or imagined , oftymes fell downe before him , worshipping him & honouring him with wondertull ioy , thanking him that he vouchsafed so gratiouly to set them free from the thraldome of satan , & to impart vnto them that ioy and blisse , whereof they had been so long deprivued .

4. Consider next and wonder , with what hymnes of ioy and songes and canticles of iubilation , those

holy Fathers exhibited themselves before our Lord : first Adam and his progeny, and after him, Noe, Abraham, Moyses and Dauid , with al the other holy fathers , and ancient prophets, praising and lauding our Lord Iesus , and saying vnto him as hereafter followeth: Thou O Lord art our illumination, thou art our God who hast most gratiouly deliuered & laued vs . Thou hast driuen away all darknes from vs , and hast broken a-sunder all our bondes. Thou hast destroyed the gates of brasse , and the barres of iron thou hast broke . Thou hast visited those that sate in darknes, and in the shaddow of death. Let therfore the mercies of our Lord confesse to him, and his maruellous workes to the childten of men : and then falling downe they all adored him.

5. Then our Lord answered vnto them: Harken O my people vnto my law , peace be vnto you and eternall joy. I am your Lord your God , who brought you out of the land of Egyp, out of the house of bondage. Be quiet

and

and see, for I am God who hath created, redeemed, and saued you. For your saluation I descended from heauen, and haue remayned poore and in labours frō my youth. Those who should haue receaued me, haue ieuerely scourged me, they haue digged my handes and feet, and haue also numbred all my bons. They gaue me gaule to eat instead of meate, and vineger to quench my thirst. Lastly I slept and was buried, my flesh reposeth as yet in peace but the Lambe that was slaine will arise againe, he who hath redemeed you to God in his owne bloud, will rise againe, blessed be his holy name, and let all the earth say, Amen.

6. Then the holy Fathers made answere saying : O Lord, thou art made our refage from generation to generation. If thou hadst not holpen vs, our soule had for euer dwelt in hell : but thou O Lod God haft beene mindfull of vs, thou haft redemeed vs with thy pretious bloud, and haft shewed the light of thy countenance

vpon vs. Let all the earth adore thee O God, and singe psalmes of iubilation to thy name O Lord. And then againe falling prostrat before him, they all adored him. And in these & such like hymnes & canticles of toy, they stood before our Lord in Limbo till towards the mourning of his resurrection, and all the Angells rejoycing with them.

7. After that he had thus comforted those holy soules by his glorious presence, with sundry louing discourses, and the reuelatiō of many divine mysteries , at the last he brought the forth of that lake without water , by the vertue of his bloud ; and so with them , as also with those whome he drew forth of purgatory, he departed from that prison, leauing the diuell quite confounded. Then he ascended vpon the earth, & led them into all the places where he had endured ought of his painfull passion , which gave vnto them great contentment. But principally he caused them to behould his Croffe : & lastly brought

them

them to his sepulcher, there to visit his blessed body.

8. O how amazed were those blessed soules, to see the diuinity personally vntited to a dead body? at which sight they fell downe and all adored, it, for honour of the diuinity which corporally dwelt therein. How did they maruell and reioyce, viewing all the woundes, blowes, scourges, and scarres which they beheld within & without that blessed body? Meane while our Lord with a spirituall voice, recounted vnto them how much he had endured for them, discouising particularly vpon euery paine he had sustainted in that his body, & shewing them (one after another) all the marques and woundes thereof. What astonishment, & what sweet contentment was this vnto them! From thence our Lord went gloriously before them, and led them with him into the Paradise of delightes, wher Enoch & Elias doe remayne as yet aline, expecting the coming of Anti-christ: who likewise knew him, and

were greatly comforted in his glorious presence, & in the sight of that blessed company.

9. Now when it drew towards the dawning of the day vpō the sunday mourning , which was the third day after his paision , our Lord Iesus spake vnto the holy Fathers saying: It is now high tyme that I raise my body from death to life , and therefore will I now goe, and take the same againe vnto me. And therwith they al falling downe , and adoring him in lowly wise , said vnto him : Goe our good Lord and king of glory , for we greatly long to see thy B. Body alive, which thou already hast shewed vs dead.

10. Then in an instant , flew the soule of our Sauiour vnto the sepulcher , and all those holy Fathers followed him . Being there , by and by his blessed soule entring into his dead body , reniued it from death to life , and changed & transfigured it,much more gloriously then it did before in the mount of Thabor. O how greatly

amazed

amazed were those holy Fathers whē they beheld this new miracle, the begining of immortality, and the accomplishment of mans felicity. Then said our Lord vnto them : Behould your Sonne (O venerable Fathers) who hath satisfied for you . This is the body which I haue taken of you. These are the woundes which I haue suffred for you. Behould your desires are now accomplished. Your imprisonment is now ended, heauen is ready to be opened , my Father is appeased , the world is judged , and the prince therof is expelled. Behould the great loue which I haue borne you , & how dearly you haue cost me. And then they all falling downe , with infinite thankes adored him.

11. Let vs beseech Christ our Redeemer, that sith he vouchsafed , with so great charity to visit and deliuer those holy soules, out of the handes of the Prince of darknes , and to leade them with him into his glory ; that through the same benignity, he would vouchsafe to visit thine, & de-

liuering it forth of the darknes of its sinnes and imperfections , to fill the same with all vertues and celestiall guiftes : that being deliuered forth of the handes of thine enimies , thou maist worthily serue him , and to geather with thote holy soules , maist see him , & praise him in his kingdomc of glory , Amen.

DOCUMENTS FOR VS.

1. **C**hrist first descended from Chcaue into the inferior parts of the earth and after ascended vpon high . So we , if with him we will be exalted , it is first meet , that we humble and submit our selues vnder all others , that so we may afterwasds ascend on high .

2. If Christ our Lord disdained not to goe and visite those interiour parts , to deliver forth those holy Fathers : neither ought we to disdaigne , for the help & comfort of our neighbour to visit prisons , hospitalls , and to conuerte with all , although

they

they be poore, and despied persons.

3. The holy Fathers, many thousand yeares expected with patience and confidēce the coming of Christ , Whence learne thou to haue patience and a firme confidence in Almighty God , finding thy selfe assaulted with any sorrowes or afflictions: neither be thou weary because of their long continuance , seeing there is no tyme so long which cometh not at the last , nor any euill which hath not an end, like as the long imprisonment of those Saints , had at the last an happy end.

4. Let vs support with patience , all the troubles and miseries of this life , although they be many , and lowing in eares , being assured that in the other life we shall reape in ioy , and gather vp an abundant fruit: as Christ gathered by his passion, freeing so many soules with great consolation .

Of the glorious Resurrection of our
Lord Iesus. And how he first appea-
red to his B. Mother. Matt. 28. 5.

CHAP. LXVII.

I. **L**EAVING a part the ge-
nerall resurrection of the
iust, wherein they shall re-
ceave the complete rec-
pence of their trauailes) neuer was
there, nor neuer shall there be a day
of greater or more generall ioy, then
the day of the resurrection of Iesus-
Christ, for as much as there is none
in the whole world but may haue
participation in this ioy : for this day
it is, wherein rejoyce both Angells &
men, the liuing and the dead, heauen
and earth, yea hell it selfe, and all
creatures had part in this ioy ; For
like as in the death of their Creatour,
all gaue signes of sorrow and sadnes :
so in his glorious resurrection , all
shewed forth signes of ioy and glad-

nes.

nes Hence worthily doth the Church
on this day , sing with ioy and exulta-
tion iaying; *Hoc est dñs quam fecit*
Dominus , exultemus & lætemur in ea .
This is the day which our Lord hath
made, let vs rejoyce & be glad ther-
in .

2. Upon the Sunday therefore ,
early in the mornin ; before it was
day, came our Lord Iesuſ in ſoule to
the ſepulcher where his bleſſed body
laid, enuironed with an honourable
company of holy Angells which at-
tended vpon him : And behould a
great earth quake being ſoudainly
made, and he reſuming his moſt ſac-
red body , roſe gloriously vp through
hiſ own vertue ; and immeadiatly w̄e
forth of hiſ graue miraculoſly (faſt
ſealed and cloſed , as the Scripture
ſayth) as he went forth of hiſ mo-
ther's wōbe , neuer opening her chaff
and virginall cloſures . That bleſſed
ſoule was no ſooner entred into that
ſacred body , but preſently it com-
municated vnto it thoſe glorious
owries of Clarity , Immortality ,

Impassibility and subtilty , rendering it a thousand tymes more shining & resplendent, thē the Sūne. Hence that body , which a little before was deformed , and all obscure , after farre surpassed the beauty of all other bodies in the world .

3. About the same tyme , Mary Magdalen , Marie of Iames and Mary of Salome (first asking leave of our B. Lady) went towards the sepulcher of our Sauiour , bearing with them many pretious and aromatical spices , which they had prepared to annoint his body : but our Lady remayned at home , making her prayer in manner following .

4. Most gentle Lord,Father ever-lasting and full of pitty , it is well knowne vnto thee , how my blessed Sonne is dead , buried , and cruelly crucified betwixt two theeues : and how after he had commended his soule into thy holy custody , that I holp to bury him with mine owne hands , he who was all my good , all my desire , and all the comfort of my

soule

soul. But O Father of mercy & God
of all consolation , although it ple-
ased thee not then to deliuere him from
so painfull and cruell a death , yet
that being now past , and all thinges
accomplisched according to thy will
and pleasure, I beseech thee to restore
him to me agayne . Blessed Lord ,
where is he now , and why delayeth
he so long to come vnto me ? Send
him, I beseech thee , soone vnto me ,
for my soule cannot rest vntill I see
him .

And thou my sweet Sonne ,
where art thou , what doest thou ,
why staiest thou so longe before thou
come ? Thou promisedst me , that
thou wouldest rise againe the third
day , & is not this (my deare Sonne)
the third day ? Rise vp therefore all
my glory , all my good , and returne
vnto me . Aboue all thinges I desire
to see thee . Let thy returne comfort
me , whose departure did contrist me .
Returne therefore my beloued ,
come Lord Iesus , come my hope ,
my solace , O my sweet Sonne , come

vntome.

6. Whilst our Lady was thus pray-
ing, and sweetly inredding her tender
teares, loe sudainly came our Lord
Iesus; And first strengthning her cor-
poral sight to be able to behould
him, he appeared vnto her in white
vestments, and with a bright, beauti-
full and louely countenance, and sa-
luted her saying : *Salue sancta parens.*
Hayle holy Mother. And the ianmedia-
tly turning her, said : Art thou my
blessed Sonne Iesus ? & there withall
kneeling her downe, she adored
him. And he againe honoring her
said: My most deare Mother, it is I,
I am arisen, and now behould I am
with thee. After they arising vp, she
with ioy imbracing him, & strongly
straining his hart to hers, with yn-
speakeable ioy rested vpon him, and
he most louingly sustained her.

7. Ponder here the greatnes of
joy which at that present possessed
the breast of the B. Virgin, and how
vpon a suddaine, all sadness being
expelled, that holy soule of hers

became

became serene , and the teares of sorrow, turned into tears of ioy. For if that great Patriarch Jacob , so much rejoyced , after he vnderstood that his sonne (whome he bewayled as dead) liued , and ruled ouer the land of Egypt : how great thall we thinke the ioy of the Virgin to haue been, when she saw her Son (whome a little before she left dead) to liue, to haue overcome death , and to haue triumphed ouer hell ?

8. Afterwards they sitting down, our Lady curiously , and diligently viewed his face , the wounds of his hands and feet , & every where , asking if now he fel no further paine. To whome he sayd : Reuerend Mother, all manner of paine is departed from me , death , sorrow, and all torments I haue quite overcome , so as I shal never hereafter feele them more. Then she to him: Blessed be thine eternall Father , who hath giuen thee agayne unto me , and his name be praysed & exalted, for euer & euer.

9. Our Lady further asked of him

why

why then he still retayned the scarrs, siche the paines were taken quite away? To whome he answered: My deare Mother, this I do, in testimony of mans redemption, & to moue the rather towardes them, the bowells of the diuine mercy. This likewise I do for a greater glory to myne owne body, for these markes are set in my flesh, as beautifull flowers in a field, and as the starres in the middest of Heauen.

10. Last of all, I haue reserued these woundes and scarres, to giue assurance to all sinners, that I haue in me an euerlasting memory of them, and that they were made in me for their saluation. O how great occasion of ioy, did these sacred wounds minister to his B^r Mother, when she understood this answere of our Lord. And how great consolation do they minister even to this present, to all true louers of Iesus Christ. Blessed were those eyes which were worthy to behould those woundes, & happy those lippes to which was graunted

to sucke from them that most delicio-
ous hony, which flowed forth of that
diuine rocke : but especially most
blessed be he who bore them for vs,
for euer and euer, Amen .

DOCUMENTS FOR VS.

1. **T**He holy women went very
early in the mourning with
preitious splices vnto the se-
pulcher ; blessed are they who consec-
rate the beginning of their life to
Christ our Lord, beginning to serue
him frō their youth, for out of doubt
such shall find him ; according to
Scripture which saith : *He that wat-
ereth to me from the morning, he shall
find me.*

2. Our B. Lady being in high cō-
templation, & hauing a most feruent
& longing desire to see her Sonne, he
forthwith shewed himselfe vnto her,
withal the glory & brightnes his bo-
dy had. That thou maist know , that
according to the greatness of feruour
which is in thee , God will manifest

him .

himselfe vnto thee.

3. Christ after he was risen, left his sepulcher, nor remayned any longer therin. If we after that we are raised to the life of grace doe not fly the occasions of our former sinnes, we haue not as yet fully left the stinking smell of our former sepulcher, nor are truly risen with Iesus Christ.

4. Christ arising from the dead, left the conditions of an earthly body, and inuested himselfe with the dowries of one glorious : Euen so we, if we will truly arise with Christ, we ought to inuest our selues with the like dowries. With Clarity, shinning before our neighbour by good workes. With Impassibility, by mortification of our sensses. Agility, by promptnes in all thinges appertayning to Gods seruice. With Subtilty, renouncing all thinges that are terrestriall, and wholy aspiring to thinges celestiall.

How Mary Magdalen, and the other
Maries went to the graue of our
Lord Iesus. And how the Angels
appeared vnto them. Mat. 28. 5.

C H A P. LXVIII.

I. **M**ARY Magdalen & the
other two Maries, early
in the morning tooke
their way towards the
graue of our Lord Iesus, as hath bene
said. And when they were without
the gate of the Citty, they called to
mind the afflictions and paines of
their beloued maister, and in all pla-
ces where any thing of marke was
done against him, or by him, there
they rested theselues a little & knee-
ing downe and kissing the earth, sent
forth many bitter fighes to heauen,
and with teares sayd: Heere we met
our deare maister with the Crosse v-
pon his shoulders, when his B. mother
fell into a sound for sorrow: Heer he

How

Ff

looked

looked back, and spake to the wome
of Hierusalem, that wept and lamented
for him : Heer he fell downe vnder
the Crosse for very faintnes: Heer
it was, where the wicked tormentors
enforced him to goe forward with
violent hast: Heere they stript him
starke naked: And heere they nayled
him vpon the Crosse. And then with
great lamentations and with abundance
of teares, falling downe vpon
their faces, they adored and kissed the
holy Crosse , as yet besprinkled with
the pretious bloud of our Lord
Iesus.

2. Then rising vp , they went
towards the sepulcher , saying : Who
shal help vs to role away the heauy
stone from the doore of the monu-
ment ? And looking , they saw the
stone to be remoued , and an Angell
sitting therupon, who said vnto them.
Fear ye not, I know you seeke Iesus whi-
is crucified , he is not here, for he is risen.
But they (deceaued of their hope, for
that they thought to find the body
of their Maister) taking no heed to

the wordes of the Angel, with great heauines and sorrow, returned back to the Disciples, telling them that the body of our Lord was taken away , and that they knewnot where to find it. Then Peter and Iohn presently ran vnto the sepulcher; Where behould howþthey all begin to runne , they , Mary Magdalen , & her companiōs, al of them hasten to seeke their Lord, their hart , their loue, and their whole life, yea they runne wch speed , for the feruent loue they beare vnto him.

3. When they came vnto the sepulcher, looking in , they found not there the B. Body , but only saw the winding cloathes, wherin before it had been wrapped , and the napkin which had bene knit about his head. Thus sought they their Lord in his holy sepulcher , but found him not , nor knew they elsewhere for to seeke him ; wherfore with great griefe and many teares , they withdrew themselves a little aside, full of sotrow and desolation.

4. And albeit that the two Apostles returned back, as it were in maner of despaire, yet the three Maries aforesaid remained still: & a little after looking downe into the sepulcher, they saw two Angels, sitting in white stoles, who said ynto them: *Why seeke yee him that is living, among the dead?* But they neither then also, tooke any heed to their wordes, nor receaued any comfort at the sight of the Angels, in that they sought not Angels, but him who was the Lord of Angels. For as much therefore as they could not find him, two of Maries companions, full of griefe and heauines of mind, and withal affrighted at that heauenly vision, withdrew themselves a little aside, and sitting them downe, made their moane one to another.

5. But Mary Magdalen, not knowing in the world what to doe (for without her maister she could not live) and neither finding him there, nor knowinge else where to goe to seeke him, she stood without the graine bit-

ue bitterly weeping , yet euer and anon looked in , for she still persua-
ded her selfe she shold find him there
where she had holpen to bary him
with her owne hands . She sorrowed
first , when her Maister was taken fro
her by his death , But yet this croffe
and sorrow found some comfort , sith
at the least sure she was she might
haue him dead : but now , when she
can neither haue him , nor find him ,
so much as dead , her very soule is full
of sorrow , and she quite excluded
from all comfort .

6. Then the Angell said vnto her :
Woman why weepest thou , whome seekest thou ? And she sayd . *I ney haue taken
away my Lord , and I wot not where they
haue layd him . Behould the wonderfull
working of perfect loue . A little be-
fore she understood of one Angel that
he was risen : and then of two toge-
ther , that he liued ; to all which , she
(as one that did not understand their
words) antwered . *I wot not : whereof
loue alone was the cause ; for as Ori-
gen sayth , her hart & her soule were**

not there where her body was , but
there where her loue was , to wit ,
with her Lord and Maister Iesus , and
therefore she tooke no pleasure , to
thinke , to speake , or yet to heare , but
only of him . Rightly therefore retur-
ned shee the answere : *They haue taken a-
way my Lord , and I wot not where they
haue layd him ; him alone I seeke , for
his sake I lament , and he alone can
comfort me .*

7. She further sayd ; Alas , what
shall I doe , or whither shall I distres-
sed goe ? I will neither giue sleep to
mine eyes , nor rest to my feet , vn-
till I haue found him forth whome
my foule loueth . Forlorne that I am ,
where is my ioy ? Where doth my
loue lye hid ? What shall I doe with-
out him ? It is death vnto me , to de-
part from his sepulcher , and to tarry
by it , is an inconsolable dolour : yet
better is it for me to tarry heere , and
heere to dye , that so at least I may be
buried besides the sepulcher of my
Lord , for this alone shall be a great
blessing vnto me , to be buried fast

by my Maisters side . Whiles he
thus wept , and tooke regard vnto
the Angells , her louing Lord could
no longer detayne his presence from
her , but appeared vnto her in man-
ner following .

DOCUMENTS FOR VS.

1. **T**He going of the three Maries
barely in the morning to an-
oint our Lord : signifyeth
the ferverour of those that faythful-
ly seeke him : who goe to the sepul-
cher, to see by meditation, to lament
by compassion , & to annoiint by de-
votion, him who suffered for oursins .

2. The two Disciples came to see
the sepulcher , but they dia not tarry
there , and therefore for that tyme ,
deserue not to see Christ . But Mag-
dalene persevered , though the Disci-
ples departed , whence she deserued
before the rest , to see our Lord God
who doth not reward our works , vn-
lesse we doe perseuere in them , for per-
seuerāce is the perfectiō of any good

worke.

3. The Angells sayd vnto the women: *Why seeke yee him that is living, amongst the dead?* They seeke the liuing amongst the dead, who themselves being good, yet for some former acquaintance, frequent the company of those that be bad. They also seeke the liuing amongst the dead, who being Catholikes, for vaine respects, conuerse with heretiques, for such may rightly be sayd to seeke the liuing amongst the dead.

*How our Lord Jesus appeared to
S. Mary Magdalene.*

CHAP. LXIX.

O VR Lord Iesus-Christ, ha-
uing first appeared to his
B. Mother (as hath beene
sayd) amongst other amia-
ble discourses which past betwixt
them, he recounted vnto her the great
desire and feruour wherewith Marie

Mag-

Magdalen then sought him at his sepulcher , and sayd that he would goe shew him selfe vnto her , so to comfort her . Whereof our Lady , exceeding ioyfull , sayd ; My blessed Sonne , you shall doe right well , depart in peace , and goe to comfort her , for the loues you most dearly , & is most sorrowfull for your death . But I beseech you be myndfull to come agayne to me to comfort me ; and so the tenderly and louingly imbracing him , let him depart .

2. Then presently , and in a moment was he in the gardé where Mary Magdalen was , and sayd vnto her : Woman , whome seekest thou , and why weepest thou ? But O good Iesus , why dost thou demand of Marie wherefore she weepeth ? Did she not see but three daies since thy hands wherwith thou often blessedst her , and also thy feet which she had kissed with so great loue , and which she had watered with her teares , to be nayled to the Crosse with boisterons nayles , & dost thou aske her , why she wee-

peth? Doth she not now see her selfe
deprived of tay B Body, which that
she might take some comfort there-
in, she came to annoiint, and dost
thou aske her why she weepeth? It is
for thee she weepeth, thee she see-
keth, nor can she be comforted vntes
thou say vnto her hart, I am he whom
thou seekest.

3. Mary Magdalene not know-
ing who it was that spake vnto her,
but all distracted, and drunke with
loue, supposing it had been the gard-
ner, sayd: *Syr, if thou hast taken him a-*
way, tell me where thou hast layd him,
that I may go and bury him. For al-
though our Lord was not an ordina-
ry gardiner as others are, yet (as S.
Gregory sayth) he was so indeed to
her spirituallly, for that it was he who
planted in her hart, those plants of
virtue, and of such burning and fer-
uent affection as she there expressed.

4. At the last our Lord Iesus, ha-
ving compassion of her teares & ex-
ceeding sorrow, called her familiar-
ly by her name & said: *Maryt Which*

word alone, healed al her former sorrow : and forthwith she , as well remembryng and knowing his naturall voice , with vnispeakeable ioy spake and sayd. O Rabboni. O Maister . You are he whome I so long haue sought for, and with such sorrow as you see, why then haue you concealed your self so long from me ? And presently running and falling down at his holly feet , she would haue kissed them. O strong and impatient loue, it sufficed not Marie to see Iesus , nor to speake with Iesus , vntes she also touched Iesus.

¶ But our Lord willing now to lift vp her hart to his Diuinity , and that she should no longer seeke him in earth, after the wonted manner of his humanity , fayd vnto her: Touch me not , for I am not yet ascended to my Father. As if he had sayd, I am not yet ascended in thy soule by faith & belief that I am God , and in all things equall to my Father , and therefore touch me not in this vnperfect manner, but go and tell my brethren, that

I ascend to your Father , and to my Father , to your God , and to my God .

6. Then our Lord discoursed further and more familiarly with her , saying : Dost thou not remember my beloued daughter , how I tolde thee before my passion , that I should ryse againe the third day from death to life , why then didst thou so sorrowfully seeke me in my sepulcher ? To whom with great submission she answered , saying : Verily my good Maister , I assure you that my hart was so repleat with sorrow for the bitter paines of your death & passion , that forgetting all other things , I onely thought on your body dead , & on the place where I had buried it : and for this cause , I brought with me this pretious oyntment to annoint the same . But blessed be your almighty power , wherby you haue vouchsafed to rise vp your selfe , and to come unto vs for to visit vs . In this manner did those two true louers conuerse together with vn speakable ioy & con-

tentment to both their harts. And Mary Magdalen curiously beheld his most glorious body, & humbly propounded sundry questions and demands vnto him : & he in all things satisfiyed her, to her singular comfort.

7. And hear we may piously suppose , that although our Lord at the first beginning , seemed somewhat strange vnto her, as though he would not let her touch him , yet it may be thought that she did touch him familiarly before he departed , and freely kissed both hands and feet : for doubtles he would in no wise discourage her , but rather comfort her , sith his affection was so great vnto her as that after his deare & beloved mother , he would fust before all other , appeare vnto her and visit her . That blessed Lord therefore , who is alwaies most benigne & ful of sweetnes , especially to such as truly loue him , speake not those wordes in any vnkind or reprehensiue manner , but to shew himselfe such vnto her , as he

was

was in her hart , or to rayse vp her mind from things earthly , to things heauenly ; and that the loue and reuerence which she gaue vnto him , might now be yielded to his diuinity , as it was before to his humanity : wherefore mysteriously (not reprehensiuely) did our Lord forbid her for to touch him .

8. After awhile , our Lord said vnto her , that he must go from her to visit others ? Then Marie Magdalen (as one that never would haue departed from him) sayd vnto him . My good Lord I now perceave , that thy conuersatio will not be with vs as it hath been heeretofore , but I beseech thee (my good Mayster) to be alwayes myndfull of me , and of all the singular benefits which thou hast bestowed vpon me , that they may never perish in me ; as also of the loue and familiarity which thou haft shewed vnto me . And our Lord answered her saying : Feare not my daughter , but confide and remaine constant , for I will euer be with thee , & never will

for-

forlaken thee.

9. Then devoutly receauing his holy blessing , he vanished from her: and she went forthwith to her fellowes , and tould all these things unto them , who were exceeding glad to heare of their Lords resurrection . yet sorry that they had not seen him , as well as she : but our mercyfull Lord suffered not their sorrow long to last , but full soone did comfort them , as is to be seene in the Chapter following .

10. And thou earnest beseech our Lord , that sith he is so good and so sweet to those that diligently seeke to finde him , nor never despiceth those , that truly put their trust in him , that he would grant to thee such grace , whereby thou mayst after the example of this holy woman , loue him with all thy hart , seeke him with all thy forces , and hope in him with all thy loue , that so thou mayst deserue to be beloued againe of him , to be sought of him , to be souued by him , and that in all thy necessities ,

thou

thou never be repelled from him. Amen.

DOCUMENTS FOR VS.

1. Through the force of loue, Mary Magdalé belieued that she was able to beare a dead body that was so heauy : & although women are vnapt to beare burthens, and more fearefull to beare dead bodies, yet she supposed all this to be light through the greatness of loue : for nothing seemeth hard to those that feruently loue.

2. Mary Magdalen supposed our Lord to be a gardner. He was indeed to her a gardiner spiritually, for that he had pluckt vp by the rootes the bries of infidelity and iniquity, and had planted and so:ved the florishing seedes of faith & vertues in her hart: beseech our Lord to be such a gardner vnto thy soule.

3. As soone as Mary Magdalen knew our Lord, she ran incōfiderathly to imbrace him, but he put her from him with these wordes: *Touch me not,*

but goe and tell my brethren : that hence we may learne , that our Lord doth not gue vs consolation , that we should indiscretly seeke our selues therein, but that being assisted thereby , we should study to help and cōfort others .

4. Christ saying to Mary Magdalen, *Goe and tell my brethren* : gaue to vnderstand, that the glory of his resurrection, had no way changed his gentle condition , but shewed them greater signes of loue,in calling them by the name of brethren: learne thou by this example, that no estate of dignitie do so puffe thee vp , that thou despise others , but be as friendly to them, as thou wast before .

How

*How our Lord Iesus appeared to the
three Maries togeather : and
after to Joseph of Arima-
thia, & Iames the leffe.*

CHAP. LXX.

i. **M**ARY Magdalen departing with great ioy of mind from the sepulcher, and telling her other companions, what had hapened vnto her, they were greatly inflamed with burning affection to see their Maister: who weighing the exceeding ferverour wherwith they went so early to seek him , would needs goe meet them : and saluting them curteously, said, *Axeie, that is to say, All haile unto you.* And they so ioyfull of his presence as cannot be spoken , fell downe at his feet , imbraced them , and kissed the woundes thereof with ioyfull teares.

ii. **O** what incredible sweetnes

did they feele in this deuout fact, kissing with their mouthes those pre-
cious woundes , which they went to
embalme and annoiint with so great
desire, affection and loue. They went
to the sepulcher to annoiint Christ, &
he in recompense of this their ser-
vice, did much better annoiint them,
with the selfe same oyntment wher-
with himselfe was annoiinted, which
was with the oyle of gladnes, & with
the deuotion of that divine spirit ,
which he shed forth & powred vpon
them. Afterwards they talked with
him , and he with them in most fa-
miliar sort of heauenly thinges , be-
houlding his glorious body with vn-
speakable ioy, which they beheld but
three dayes before in so great paine,
to their great discomfort.

3. Then said our Lord vnto them.
Goe tell my bretheren that they goe into Galile, there they shall see me. Lo once
againe , how this good Lord & Mai-
ster of meecknes, calleth his Disciples
and seruants, by the name of brethe-
ren ! He calleth them brethren who

by

by bloud and consanguinity he had allied as kinsmen to his owne body; he calleth them brethren, whom he had adopted to his Father to be his sonnes; he calleth them brethren, whom he had ordained to be heires with him in his kingdom: for blessed Iesu neuer omitted this special vertue, which as he alwaies highly loued & commended before his passion, so doth he now also still practise the same after his resurrection. For whosoeuer desireth to haue a sweet tast and feeling of heauenly thinges, and to find fruit and benefit by imitating the holy life of our Lord Iesus, he ought to be furnished with this singular vertue, so eminent in him who was the mirour of all vertue.

4. And here behould the louing care which our Lord had of his Disciples, for being in Iudea, he willed them to goe into Galile, saying that there they shoulde see him. Thereason whereof was, for that the country of Iudea was much molested, and the Disciples theselues who were therein

full of trouble and of feare. To the end therefore that they might enjoy his blessed presence with greater quiet and contentment, he willed them to goe to Galile, a place of lesse disturbance, and much more quiet: to giue vs to vnderstand hereby, that he desirereth that we seeke forth a quiet place, where we may conuerse with him alone in holy prayer and contemplation, and there enjoy his gratiouse visitation; And the name of Galile signifieth also some such like thing, which is as much to say as Transmigration; for they who truly desire to see and enjoy Christ, ought to transfer and change themselues, from vice to vertue, from trouble to quiet, and from this earthly habitation, vnto the heauenly.

s. Immediately as our Lord deparred from the three Maries, he went and appeared to Ioseph of Arimathia who helped to take him downe from the Crosse, and afterwards laid him in honorable wise in his owne sepulcher: for which fact the Iewes

appre-

apprehended him , and shut him fast in a certaine prison carefully & strōgly sealed, binding him to a post in the same prison , purposing after the sabbath day to put him to death. But our Lord Iesus appeared vnto him the same day, and wiping the teares away from his face , most losingly comforted him , and without breaking vp the locks, brought him back to his owne house in Arimathia.

6. O how blessed a recompence was this, for the labour which he had bestowed vpon our Lord. He holpe to bury him being dead, & our Lord preserued his life being iudged to dye. What ioy may we thinke holy Ioseph conceaued , to see that body so gloriously aliue , which he a little before beheld so disfiguredly wounded and dead? What thankes may we believe he rended vnto our Lord, for hauing so especiall a care both of his life and liberty, and who so faithfully rewarded that little seruice, which he before had performed vnto him ? He had great cause of sorrow when he

vnloosed

vnloosed Christ from the Crosse who
was fastned thereto, but now hath he
great caule of ioy, to see himselfe vn-
loosed forth of that prison by the self
same Lord now aliue, whom him-
selfe had vnloosed being dead.

7. After this he appeared to Ia-
mes the lesse, as is specified in the e-
pistle to the Corinthians, who had
vowed & sworne, that he would not
eate a bit of bread, from that houre
wherin he had drunk the chalice of
our Lord, vntill he should see him
risen from the dead. Iames therefore
hauing fasted vntill the day of the
resurrectiō, our Lord appearing, said
vnto him, & to those that were with
him: Lay the table, and set the bread
vpon the board; Then taking bread
into his holy handes, he blessed it &
brake it, and after gaue it to Iames,
saying: My brother, eate thy bread,
for the Sonne of man is risen againe
from the dead: this both Iosephus &
S. Hierom doe recount, in his booke
de viris illustribus.

8. Where behould, how he who

hun-

hungred not only after substantiall,
but also after supersubstantiall bread,
to wit Iesus, deserued to be cōfōrmed
and fed with both : for our Lord ne-
uer suffreth those to want who hun-
ger after him, but to thōse who hope
in him, he giueth foode in due sea-
son , and filleth them with his bene-
diction. O gratefull vow to Almigh-
ty God, which he himselfe would
help to accomplish ! O happy food
after such a fast , where God is the
guest and food it selfe . Let vs hum-
bly beseech him , that we may make
such vowes vnto him , as may be so
gratefull vnto him , that he himselfe
vouchsafe to help vs to accomplish
them : and so to fast from food tem-
porall, that we may be worthy to be
fed with food eternall , Amen.

DOCUMENTS FOR VS.

1. **C**onsider the care which Christ
our Lord hath, to reward the
labours of his seruants , and
gratiuously to visit them, albeit he so-

times

tymes defer this visitation for a time : whence I will learne , neuer to desist from pious exercises, though this vi-
fitation be long delaide , for alwayes
first or last, it is well repaid.

2. Christ saying to these women,
Goe tell my bretheren , doth lay downe
a forme of charity and humility vnto
Prelates : according to that of Eccle-
siasticus cap. 32. Haue they made
thee ruler ? be not extolled but be a-
mong them as one of them.

3. By the death of Christ, the sinne
of mankind is absolued ; whence en-
sued, that as a woman procured death
vnto man : so from the sepulcher a
woman announced life to man: & a
woman (who was the gate of death)
by first preaching the resurrection ,
became to all, the gate of life.

4. Christ after his resurrection ,
intending to shew himselfe to his Dis-
ciples, willed them to leaue Iudea , &
to goe to Gallile , as a place much
more quiet and free , whereby to en-
joy his B. presence : wherin the great
abuse and errour of sundry persons is

to be seene, who suppose religious solitude and recollection from worldly affaires, little necessary to enjoy more securely the presence of Iesus Christ.

15. Joseph putting Christ in his owne sepulcher, was for his paines, himselfe persecuted of the Iewes and put in prison: the more thou persistest in good works, the more the world will persecute thee; if hitherto it hath spared thee, believe thou hast little profited in good workes.

16. S. James fasting three dayes after he receaued the chalice of our Lord: doth admonish vs of great abstinence and sobriety, both before & after we haue receaued the body and bloud of Iesus Christ.

How our Lord appeared vnto Peter:
and after returned to
the holy Fathers.

CHAP. LXXI.

I. **W**HEN Mary Magdalene and her fellowes were returned home, & had tould the Disciples of the resurrection of our Lord, Peter sorry that he had not seene him, and not able to rest for the vehemency of loue which he bare vnto him, departed from them, and tooke his way alone to the sepulcher, not knowing else where to seek him. Our Lord Iesus therefore, hauing compassion on his exceeding sorrow, appeared vnto him in the way as he went, saying; Peace be to thee, Simon Peter. And therewith Peter smitting himselfe vpon the breast, & prostrat on the ground with weeping teares, craued pardon for that he had

so cowardly forsaken him, & so thā-
fully denied him. But our Lord ta-
king him vp, curteously imbraced
him, and said vnto him: Be of good
comfort and feare not, for all thy sin-
nes ate forgiuen thee: adding further:
Peter, I knew thy weaknes much bet-
ter then thy selfe, and therefor I fore-
tould thee thereof: now therefore see
thou goe & confirme thy bretheren,
and confidently belieue that I haue
overcome death & all thine enimies,
at.d I wil be alwayes with thee to the
end of the world.

2. Thus doe our Lord and he stád
together, and louingly discourse one
with another, & Peter diligently be-
held him, and attentively listned vnto
all his sayinges. O what tender wor-
des did our B^r Lord vse vnto him,
what wholesome admonitions did he
giue him, and how greatly was the
hart of the Apostle lightned with the
sight and wōrdes of his louing Mai-
ster? How confirmed was he in faith,
& how inflamed was he in his loue!
And hauing receaued our Lords be-

nédiction

nediction , he returned home with exceeding ioy, declar ing to our Lady and the other Disciples, al that which he had scene and heard .

3 . Of all other men whom the Apostles and Euangelists doe commemorat, our Lord appeared first to Peter, & that for sundry reasons . 1 . That he who first confess him to be Christ, might first deserue to see his resurrection . 2 . That who fell for feare in the time of his passion , might first arise through the sight of his resurrection . 3 . That by shewing himselfe vnto him he should know , that his sinne of triple deniall was pardoned, least otherwise he should haue despaired . 4 . To confirme the order of his Apostle ship , and to fortify him as head therin . 5 . To shew him, how he should behaue himselfe to his owne penitent subiects , although they haue fallen or offended . 6 . To giue to all sinners hope of pardon, & of mercy , shewing that he despised not sinners, how horrible soever their sinne had been .

4. Then our Lord Iesus departing from Peter, went presently to visit the Fathers, whom he had placed in the paradise of delights. He came therefore vnto them all glorious, in shining vesture like the sunne, with a great troupe of holy Angells in his company. And the Fathers seeing him come a far off in so great glory, with wonderfull ioy, and with hymnes and canticles, receaued him saying: Lo! our King is coming towards vs, come and let vs goe meete our Sauiour. He is the Prince of princes, & of his kingdome there shall be no end. The day of our sanctification hath shined vpon vs, let all of vs goe and adore our Lord; and all falling downe, they reuerently adored him, and deuoutly honored him.

5. After rising vp, and standing ioyfully and reuerently before him, they continued forth their songes of praises, saying: The lion of the tribe of Iuda hath ouercome: thy flesh O Lord hath florished a fresh. Thou art risen againe, O our glory, we will re-

joyce

joyce and be glad in thee, thy raigne
is from generation to generatio We
will arise, and will exalt thy holy na-
me. Our fore-runner is entred for vs,
he is made our Priest for euer and
ever. This is the day which our Lord
hath made, let vs rejoyce & be glad
therein. Let vs sing to our Lord a
new son ; because he hath done wó-
derfull thinges . O what heauenly
songes , and how great ioyes were
there , where such a quire of Saints
song togeather ? O how good & de-
lightfull had it been to haue beeene
present at these thinges , or to haue
heard some least part thereof ? Doe
thou therfore approach if thou maist
be permitted , and interpose thy
selfe amongst these praises, or at the
least listen a far off , and delight thec
in them.

6. The houre of euening drawing
nigh , our Lord Iesus said vnto them
I haue compassion on my brethren,
which are exceeding sorry for my
death , and for feare are dispersed as
sheep without a thepheard , and fer-

uently desire to see me, I will therfore
goe and shew my selfe to them, I
will fortify them and comfort them,
and afterwards I will returne againe
vnto you. And they all falling downe
and adoring him, said: Our blessed
Lord, thy will and pleasure be fulfil-
led: and forthwith he departed from
them.

6. Let vs humbly beseech Christ
our Lord, who with such sweetnes
of mercy, received Peter being pe-
nitent, and having appeared to him,
went to comfort with his presence,
the soules of his seruants that were in
Paradise: that both in his presence,
and in absence, he be ever mind-
full to comfort vs. Amen.

DOCUMENTS FOR VS.

Although Peter knew what
great persecution the Iewes
would raise against the Dis-
ciples of Iesus-Christ, and that they
had set a guard to keep the sepulcher
yet he resolued with himselfe to goe

to

to the same , to see that which the devout women had tould vnto him : to teach vs , that we shold not be deterred to exercise the actes of our holy fayth, for feare of those who persecute the same .

3. So great is the mercy of our Lord, that he was ready to haue receaued Iudas , and would haue appeared vnto him , as he did to Peter, after he was risen from death to life, if he had done the penance that Peter did , be therefore a louer of true penance , sith it is a thing so gratafull to our Lord .

3. I will learne by the example of S. Peter, to shew my self gratafull for the benefits receaued of God, & to make vse of them to confirme my brethren by myne example in true vertue , which I am bound to performe so much the rather, by how much I haue receaued a greater talent then others haue.

4. Our Lord hauing visited his Mother & other of his beloued frieds on earth, would next go vifit the sou-

les of the Fathers which he had placed in paradise: to teach vs so to loue our earthly friends , that they be no impediment to our conuersation which should be in heauen .

How our Lord appeared to the two Disciples in the way to Emaus.

CHAP. LXXII.

1. **A**S two of our Lords Disciples walked towardes the castle of Emaus and in a manner despayring of him, sorry for that which had befalne, our Lord Iesus came and ioyned himselfe vnto them in the guise of a pilgrime , and went along with them, asking them, answering them, and confering with them of many particulars . Blessed are they with whome Iesus walketh , and with whome conuerseth truth and life for walking with the light , neuer can they erre or perish , by darknes o-

death

death. Behould and marke the manifest goodnes of our Lord, whose feruent loue could suffer his deare Discipiles so to erre , or to abide in sorrow for his absence: rightly is he called a true and a faythfull friend , and a comfortable and louing companion, for he walketh and couerseth with them sociably, he enquireth the cause of their griefe so gently, & he inflameth their harts so wonderfully,perfectly to remoue from them all doubt and infidelity .

.2 First therefore he sayd vnto them. What are these communacations that you conferre one with another walking, and are sad? Blessed Iesus, wast thou peraduenture ignorant, wherof these thy Discipiles did conferre, and of the cause why they walked so sad & penfue ? Doest thou expect that they should answere that they did talke & discourse of thee , and that they were sad because of thee, before thou manifest thy selfe vnto them, & comfort them with thy desired presence ? But if this be not thy meaning,why then,

O sweet Iesus, doest thou by this demand, adde more sorrow to their present heauines, vrging them to speake of that, wherof they can neither speake nor thinke, without their greater griefe and sorrow? Thou wouldest therefore by this demand, giue occasion to thy Disciples to manifest their spirituall infirmity, which was no other, then ignorance of the holy Scripture, & defect of faith. And moreover, that by how much more their sorrow increased, by calling to mind the cause thereof, they might afterwards be filled with so much greater joy and comfort when they shoule know thee.

3. Iesus therfore, beginning from Moyses and all the Prophets, did interpret to them in all the scriptures, the things that were cōcerning him. Where consider with what loue the Maister of masters wēt berwixt those two disciples expounding vnto them the holy scriptures and giuing them withall interiour light to vnderstand them. O holy Disciples, if you had

knowne

knowen him who walked and talked with you, who was neither a Prophet nor an Angell, nor yet a pure man, but that Word which spake by the mouth of the Prophets, the Lord of Angells, and God himselfe, how would your harts haue melted within you throghe excesse of inward sweetnes. O how many holy Kinges and Prophets, desired to see and to heare those thinges, which you haue now heard and seene, & were not worthy. O, and thou O my soule, how happy hadst thou been, if thou mightest haue heard that sweet discourse, and mightest haue beheld those sparkling flames, which issued forth of our Lords mouth, and the hartes of those Disciples which burned with loue.

4. Hence we are to gather for our instruction, that the same which our Lord Iesus did vnto these two Disciples bodily, the same doth he daily to vs spiritually. For whensoeuer we chance to fall into any perplexity, & to be oppressed with heauines of mind, if we thinke and discourse of

our Lord Iesus, we forthwith come to know and loue him, and to be ioyned in company with him ; for the best medecin to comfort & lighten our harts in any tribulation, and to enflame them in the loue of our Lord and Sauiour, is often to discouer of him, & often to remember him. This caused the prophet Dauid to say : O Lord how sweet are thy wordes vnto my lippes ? much more sweet then the hony is vnto my mouth. Thy word is enkindled within me as fire, through the working of thy spirit, and I thy seruant haue greatly loued it : thus the roiall prophet Dauid. It helpeth much therfore in the time of temptation, to thinke vpon the great goodnes of our Lord Iesus, of whom the self same Prophet saith : My hart waxed warme within me, with the fire of Christs loue ; and the meditation of Iesus, shall burne in me the flames of perfect charity.

5. Consider next the wonderfull goodnes of our Lord Iesus, which here appeared, not only in his vnspe-

akable

akable loue , but also in his maruelous meeknes , and behould in what curteous and lowly maner he goeth along with them ; the highest Lord of all Lordes , euen with his very vaf. falls as one of them , retayning still in his body glorified , the selfe same meeknes , which he practised before in his body vnglorifyed , that we should follow his example therein . Our Lord thus walking along , and talking with his beloued Disciples , at the last he fained as he would go further : which this he did the more to enflame their desire and affection towards him , and to be more feruently with-holden , and detayned by them .

6. The two Disciples , very loth so to leaue the company of their Lord , besought him to abide with them , saying : Tarry with vs , because it is towards night , and the day is now farre spent . And then behould how louingly he entreth into their lodgинг with them , and afterwards taketh bread , blesseth it , and with his

holy hands breaketh it and giueth it vnto them, & fortwith maketh him-selfe knowne vnto them.

7. Thus doth this mercyfull Lord deale with our soules euery day , for in this wise would he be inuited of vs to dwell with vs , and affecteth to be drawne with feruent desires , and with holy meditations to remayne with vs. It behoueth vs therfore incessantly to haue in mynd the workes of mercy and of hospitality , such as heere the Disciples shewed vnto our Sauiour, supposing he had beene a poore and needy pilgrime : for often tymes hath it come to passe, that holy people pititying the poore and needy, haue deserued to harbour the King of glory .

8. At the last, our Lord Iesus, desirous to visit and comfort other of his distressed Disciples , who as yet had not seene him , tarried not long with these two , bat hauing broken bread and giuen it vnto them , he sudainly vanished forth of their sight. Beseech our Lord that for the loue

which moued him to illuminate and comfort these Disciples, he would vouchsafe to illuminate thy hart; that knowing what darknes thou art in, and how needfull his presence is vnto thee for the health of thy soule, thou mayst know after the example of these Disciples how to retaine him with a certayne holy violence within thy soule, that fed by his holy bands with the bread of life, in vertu therof thou mayst return from the wayes of this world, & ascend to the monnaync of the celestiall Hierusalem, Amen. vppmoo and abiewel desir
in myt eare haue mnd and dñe

DOCUMENTS FOR VS.

Christ being Lord of the whole world, disdained not to walke in the habit of a pilgrime, to find forth & comfort these Disciples, although they were the least and inferiour to the rest; to confound vs, who are ashamed to conuerie with poore and abiect people, and desire only to haunt with hono-

the life Christ

wable persons where
we are oppressed with an
sorrow or spirituall sui-
nes it is a singular remedie
to stike to

reade , or to thinke of somewhat con-
cerning God ; like as these two Dis-
ciples did , who being full of sorrow,
and doubtfull for the death of Christ,
discoursing of him , were illumina-
ted, and receaued comfort .

3 . A pilgrime disburtheneth
himselfe of all things whatsoeuer not
appertayning to him , he enquireth
the neerest way , with great desire he
tendeth towards his country , and
auerteth his hart and eyes from all
things which may hinder him : be
such a pilgrime , and Iesus-Christ will
appeare vnto thee , and do to thee the
things he did vnto these two . He
will shorten the tyme by his sweet

Discouery
by giving
and lastly
bread of
life the
Disciples compelled ou

Lord

Lord (whom they esteemed for a pilgrimage) to tarry with them , and to suppe with them : euен so we should not expect , vntill we are intreated or prayed of the poore, and of Pilgrims , but we ought to pray , and compell them , to receave charity at our hands .

5. Euer y one drawing neere to the euening of his death , may with hart, hand, & mouth, fitly say as these two Disciples did : Lord tarry with vs , because it draweth towardes night, and the day of our life is now spent .

How

How our Lord Iesus appeared to his Disciples who had secretly gathered themselves togeather for feare of the Iewes.

CHAP. LXXIII.

I. **T**HE two Disciples being thus comforted by the blessed presence of our Lord , forth with full of ioy , they returned backe vnto Hierusalem , & came to the place where the Apostles were secretly assembled for feare of the Iewes / Thomas only being absent) telling what had hapned vnto them in the way to Emaus ! and vnderstanding likewise of them , how our Lord was risen , and had appeared vnto Simon . Whilst they were thus discoursing togeather , wauring betwixt hope and feare , as doubtfull what they shoulde belieue , our Lord Iesus entred in , the doores being shut , and standing in the mid-

dest

dest of them sayd : *Peace be vnto you.* And they forthwith falling downe to the ground , sorrowfully acknowledg'd their offence , for that they had so left their Lord. But he said vnto them ; *Rise vp my brethren , and be of good comfort, for I forgiue you all your sinnes,*

2. Behould heere how amidst the teares and sighes wherein the Disciples satte , our Lord stood amongst them , reuested with most shining garments . He stood in the middest of them , as the sunne of Justice , 'amidst the starres , that he might illuminate them : that most beautifull flower of the field , midst the lillies , that he might adorne them : the prince of peace stood amidst his soldiars , to giue force & courage vnto them : he stood as a maister amidst his Disciples , that he might instruct them : he stood as a Father amidst his chil-dren , that he might comfort them : he stood as the head of this mysticall body , the Church , to quicken them : he stood a shepheard amidst his dis-

persed .

peised sheep , to gather them toge-
ther, and to bring them backe vnto
the sheepfold .

3. Then our Lord asked of them
if they had ought to eate : and they
present vnto him a peece of a rosted
fish , and of a hony combe , which
he curteously receaueth at their hāds,
and eateth thereof before them all ;
not for that he then stood in need
to be sustained with corporall meate,
but to confirme the irrefragable truth
of his resurrection , because to eate,
properly appertayneth to the body,
and not to the soule.

4. If there were some Monarch of
the whole world, who out of the loue
which he should beare to some slave
or countryman , should come to vi-
sit him in his country house , should
there treat familiarly with him, to sit
downe besids him, and should eate
with him those very meates which
the poore man had prouided for him
selfe; surely it should be a singula-
r grace and fauour to him : but that
which yet is much more , heere the

King of heauen and earth , that supreme maiesty, whose face the Seraphims feare to behold , hübled himself so far for our sakes, as to come in his owne person to visit a few poore fishermen, to conuerse with them familiarly, to be handled of them, and fellow-like to eate with them: this , I say, is such an humility, as neuer any prince in this world exhibited to any person , but God alone would exhibit vnto men .

5. Consider then how passing sweet and full of comfort these thinges are, and how ioyfull the Disciples were in the sight of their Lord , who but a little before were so sorrowfull and so heauy. O deare Lord God , how gladly did they bring vnto him, that little dish of fish , which he demanded of them? How diligently did they attend and minister vnto him, and how ioyfully did they stand about him.

6. Ponder further, how our B. Lady his Mother , was likewise present at that time (for to her the Dis-

ciples

ciples were assembled) and how the obserueth & taketh heed to al those thinges done by her deare Sonne our Lord Iesus. Thinke with what vnspeakable ioy shesitteth by him, & how willingly she serueth him. How our Lord also accepteth thankfully her seruice, and highly honoreth her before his Disciples.

7. Neither may we here omit that blessed woman-Disciple Mary Magdalene , how she { after her old and wonted manner } sitteth at the feet of her beloued Maister, & hearkneth attentiuely vnto his wordes , and in what she may , most gladly & willingly ministreth vnto him. O sweet Lord Iesus , how happy is that little house, and how glorious is it to dwel therin? Doubtles if thou haft any devotion at all in thee , thou canst not choose but feele exceeding comfort , to call to mind this blessed company.

8. Our Lord Iesus having remayned awhile with them , and the euening being come vpon them , tould them all , that he must leauue them .

Then they withall the instance that they could, intreated him to stay a little longer with them, and not so soone to forsake and leaue them; but especially Mary Magdalen, with a reuerent bouldnes, held him by his holy garment, for he was cloathed with the white thinning garnet of his glory: which yet she did not presumptuously, but truly and meeekely, as she that truly loued him, and was agayne beloued him, so that this fact of hers could not be displeasing to him: for it is his most holy will, to be with -held and drawn by feruent desires, as appeareth in the two Disciples walking to the castle of Emaus.

9. At the last our Lord reuerencing his Mother, and she agayne humbly reuerencing her holy Sonne, blessing the, he departed from them and they all falling downe and adoring him, besought soone to returne unto them: for they remayned hungry and thirsty after him in his absence, of whome they receaued such abundance of comfort in his pre-

fence: and therefore no wonder, that with so many iignes and fervent desires, they alwayes wilned to haue hym with them.

10. Beseech our Lord Christ, that as he like a good shepheard, would visit and give his peace to his Disciples, who like forlorne incep were shut vp in that house: he would vouchsafe with his holy feare, to shut vp and to close the gates of thy tenses, and togeather with the bonds of his charity, in such sort to vnite thy hart to God, and to thy neighbour, that it may deserue through his ioyfull presence, to receave comfort & paay both in this life, and in the other, find and enjoy that holy peace, which he gaue to his Apostles in earth, and which the elect of God possesse in heauen. Amen.

DOCUMENTS FOR VS.

1. O Vr Lord appeared to his Disciples the gates & windowes being shut: to shew that his devout Seruants ought to shut the gates and windows of their harts , that death doe not enter by them ; for it is written , that death entreth by the windows , which being shut , himselfe doth enter a authour of life , to replenish them with ioy and gladnes .

2. Our Lord appeared not vnto his Apostles vntill the euening . By the euening , is vnderstood , the end and perfection of our works : to shew that he doth not shew himselfe perfectly vnto the soule in the beginning of her worke , but hauing persevered vnto the end , then doth he shew that the loue bare vnto it , to pronounce her worthy of his glorious presence .

3. Christ appearing to his Disciples , stood in the middest of them ,

was all alike. Hence learne with him
in all things wherein thou employest
thy selfe for thy neighbours good to
stand in the midst by sincere indiffe-
rency, and to auoyd all partiality.

4. Christ finding his Disciples in-
credulous , before he would speake
to them of other things did first fa-
miliarly eate with them : to teach vs,
that when we intend to help sinners
first to draw them to vs by sweet con-
uersation , yielding to them in some
little things for their infirmitie, that so
we may gayne them vnto God in
such as are greater..

5. Next he presented his hands,
his side , and his feet , to be both
seen and touched of them . They
touch the hands of Christ , who out-
wardly suffer for him : they his feet ,
who truly follow him. Finally , they
offer to Christ broiled fish, who haue
perfect patiencce tryed with the fire
of tribulation. They offer vnto him
a honycombe , who haue their sou-
les truly sweetned with contempla-
tion.

How our Lord Iesus appeared to the
Disciples , Thomas being
present.

CHAP. LXXIV.

I. C O N S I D E R heere the
meruailous prouidence of
our Lord, to whome it see-
med not inough to assure
his Disciples, and the faithfull of that
tyme, in the beliefe of his resurrecti-
on, but further prouided, that there
should remaine no manner of doubt
in all posterity touching this truth:
because the article of this mystery
was of so great moment, that all our
fayth and religion was built thereon.
In this sense therefore the Apostle
sayd: If Christ be not risen agayne , then
vayne is our preaching , vaine also is your
fyth. Whence it is not to be thought,
it fell out by chance, that the Apost-
le S. Thomas was not present , nor
that it was by chance that he thus

doubted, but that it was the espe-
ciall prouidence of Almighty God;
For the slacknes of Thomas in belie-
uing, hath more holpe holy Church,
then the promptitude of the women
in assenting : for as much as this
holpe them alone, but the doubting
of Thomas and his stiffe incredulity,
vales he might first touch Iesu-
Christ, maketh this mystery most
certaine and evident, and hath re-
moued from our harts, all ambigui-
ty and occasion of doubt.

2. Consider next, the great affli-
ction which this Disciple did con-
ceave; vnderstanding by the words
of the other Apostles, the ioy they
possessed for that they had seene our
Lord, and perceauing that he was
notheld worthy to be present with
the rest, that so he might reioyce
with them, in the blessed vision o
his desired Maister. And thou, O sweet
Lord Iesus, what wilt thou doe to
ease the excessive sorrow of this thy
Disciple? Wilt thou peraduentur
for the loue of one alone returne a

gayne to shew thy selfe , and to be
touched agayne, that thou mayest a-
gaync by more manifest arguments
ratify thy resurrection? No my Lord,
so great a submission , doth not be-
seeeme thy glory & maiesty ; it suffi-
ceth that Peter the Prince of the A-
postles hath seene thee , and that all
the other Apostles assembled togea-
ther, haue likewise seene thee : Tho-
mas may well remayne contented
with this , and giue credit to persons
of so great authority . But O how
good and sweet is our Lord , and
how ready to impart himselfe vnto
them, who truly seeke him ? For how
much labour and paynes he tooke ,
to assure the other Apostles of his
resurrection , euен so much would
he employ for one Thomas alone ;
& no marueile, for he was that good
pastour , who leauing the ninty nine
sheep , descended into this our de-
sерт, to seek forth the one which was
gone astray .

3. Ponder heer the wonderful pa-
tience of our Sauiour : for where he

might haue holpen Thomas, appearing in priuate to him alone (as he did to Mary Magdalen and to Peter) he appeared vnto him in the presence of all the Apostles, saying: *Thomas put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side, and be not incredulous but faythfull.* Where it is very probable, that B. Thomas, as soone as he saw our Lord and heard him repeate thone wordes he had spoken before when he persisted in his peruerse opinion, forthwith cast himselfe at his holy feet, refusing to touch him But Iesus Christ, who had disposed otherwise for our profit, tooke him by the frozen had, and absolutly would, that he should touch him, and warme the same at the wound of his holy hart, that for the confirmation of others he might afterwards say that which S. Iohn sayd: *That which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked upon and our hands haue handled, of the world of life, we declare unto you.* Thomas

there-

therefore reverently kneeling downe
with ioy and feare, touched with his
hand Christes sacred wound , as he
commanded him, saying with great
amazement & admiration , *My Lord*
and my God , humbly withall cravinge
pardon , & acknowledging his great
tault of incredulity , and for that he
had forsaken him as the other had
done .

4. Then our Lord lifting him vp ,
said : Feare not Thomas , but be of
good comfort , thy sinnes are forgiue
thee, looke that thou doubt no more
heerafter , but be belieuing . O how
wonderfull good is God , and how
much doth he, that he may assist one
only soule . How easilie doth he par-
don those who returne vnto him .
And how much more ready is he for
comfort , then to chastice sinners . O
Thomas , how blessed were thole ha-
des of thine , and what a grace and
fauour was it , to be admitted to put
thy hand into that sacred side of thy
Redeemer . Into that side, by which
we are set free from anger , healed

from sinne, and raised to glory. How may we thinke immediatly the hart of B. Thomas to haue burned, when he weighed that he had put his handes into those amiable woundes, into that hot glowing furnace of the loue of Iesus ? And what wonder was it, if instantly as he had touched that sacred body (from whence went forth vertue to heale all) he also were healed of his infidelity, and knowing by the light of faith , the diuinity of Iesus Christ , cryed out as aforesaid , *My Lord, and my God.*

¶ Then our Lord said to Thomas: *Because thou hast scene me Thomas, thou hast believed: blessed are they that haue not seen, and haue believed.* Of great consolation are these wordes vnto vs all, who notwithstanding we haue not scene our Lord, and Saviour in the flesh , neuertheles are by his owne mouth pronounced no leſſe blessed, then thofe who saw & touched him, *if yet we truly belieue in him:* O who may give me this sweet loue and affection towards my Lord, that sith I

was not worthy to see him in flesh, I may yet behould him by liuely faith and charity, and may touch him in spirit, like vnto that holy woman who in so great a troupe as pressed, blessed Iesus, the alone touched him with her faith, and was healed of him! If thou wouldest youchsafe, O my Lord, to call me like to another vnbelieuing Thomas, that I might a little stretch forth my hand to that burning fornace of thy sacred side, O how shoulde my soule burne & be inflamed with this blessed touch?

6. Thus stood our Lord Iesus for a while with his Mother and his Disciples, speaking to them of the kingdome of God; and they with him in wonderfull ioy, listning to those high wordes, & behoulding his holy and diuine face full of comfort and contentment. And doe thou behould the standing about him, and namely our Lady more familiarly then the rest, but Magdalen euermore at his feet. At the last he willed them to goe into Galile, vnto the mount of

Thabor, telling them, that there he would appeare vnto them: and giuing them his blessing, he departed from them, but they remayned both hungry and thirsty of his blessed presence, though much more comforted then before.

7. Beseech Christ our Lord, that as he rouchsafed to shew vnto his incredulous Disciple the woundes of his handes and of his side, and with the touch of them, to deliuer him frō his errour of mind: so he would by the vertue of the same woundes, illuminate thine vnderstanding, and inflame thy will, that with faithfull Thomas, thou maist acknowledg him to be thy Lord, who with his bloud hath bought thee: and thy God, who with such loue created thee, Amen.

DOCUMENTS FOR VS.

1. **T**omas, for that he was absent from that house wherin the Apostles were, lost the sight of Christ raised to life. Whence is to

be learned, that God is wont to impart many consolations and spiritual gifts, to those who liue to gearther in the house of his holy Church : wherof they are deprived, who are out of the same .

2. Those religious like vnto Thomas will not belieue , vnles they see and touch, which are diligent in the workes of diuine seruice , so long as God doth give them gust and spirituall sweetnes in the same ; which if it fayle, they also are weary & waxe cold .

3. Christ first appeared to all his Disciples gathered to gearther, and after because that Thomas was not with them, he appeared agayne for him alone . The same ought the pastours of soules to doe , who would not thinke their labour lost , albeyt they help but one soule alone, sith our Lord so dyed for one soule , as he did for all , and tooke the same paynes to help one Apostle , which he had done before to help them all .

4. Christ albeyt he approued the confession of S. Thomas, yet did neither prayse him for it, nor call him blessed, as he did S. Peter when he confess him for the Sonne of God, because he was flower in belieuing then S. Peter was : yea instead of praying him, rather reprehend him, to the end, that others should not take example by this occasion, to require the proofe of their senses as Thomas did, therwith to belieue the mysteries of their fayth.

5. Then was Thomas made faithful and confessed Iesus-Christ, when he put to his hand, and touched his side : euen so fayth is neuer perfect, vntill we accomplish that in workes, which we belieue in our harts.

How

How our Lord appeared to his Disciples in Galilee ; Next at the sea of Tiberiades ; and after to more then five hundred at once,

CHAP. LXXV.

1. **T**H E Disciples going therefore to the mount which our Lord appointed them, saying : All power is given to me in heauen and earth , going therefor to teach yee all nations , baptizing them in the name of the Father & of the Sonne, and of the holy Ghost , teaching them to obserue all things whatsoever I have commandēd you : and behoild I am with you all dayes , even to the consummation of the world. Blessed Lord how full of comfort and contentment were these wordes he spake vnto them ?

2. For first , in saying that all power was giuen vnto him in heaven and earth , he shewed that he was so absolute Lord ouer all creatures ,

that

that none shoulde be able to resist his will, in that which he had designed to doe by them. Secondly, in saying, *Go and teach all nations*, he made them Pastours ouer all those soules, which he had redeemed by his death and passion, and gaue them power and commandment to preach vnto them. Thirdly, in saying, *Baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost*, he declared vnto them the forme of that Sacrament, by meanes whereof such soules were first to be admitted for his faythfull members. Fourthly, in saying that he was *with them all dayes*, he shewed the assured fayth and comfort they might conceave of his assistance, even to the ending of the world. Lo heere what sweet and singular ioy he giueth them, and what signes of charity he sheweth vnto them. Wherupon they all falling downe, adored our Lord Iesus, humbly thankynge him for so great fauours as he did vnto them, and standing for awhile ioyfully about him, at the last, giuing

them

them his blessing, he vanished from them.

3. After this, the Disciples remaining still in Galile, seauen of them went forth a certaine day a fishing in the sea of Tyberiades, and labou-ring all the night, yet tooke they nothing. When morning was come, Iesus appeared vnto them standing on the thore, saying vnto them: Children haue you any meate? They answered, no. Then he willed them to cast forth their net on the right side of the boate, and casting their net as he commanded, they inclosed so great a multitude of fish, that they were not able to draw it vp for the number of fishes that were therein.

4. Then John sayd vnto Peter; It is our Lord. Which Peter hearing, girded his coate (for he was naked) & cast himselfe into the sea; After Peter going vp, they drew the net to land, full of great fishes, which though they were many, yet the net was not broken: in all which things it we duly consider them with attention, we

shall

shall find a number of comforts to be contained.

5. In the ghosspell of S. Luke (cap. 5.) we read of a former fishing of S. Peter, whereby was signified mystically, the fruit of the word of Iesu-Christ, which being preached by the Apostles throughout the world, with the selfe same net, and at one onely draught, they filled full, two severall ships, in that they gathered togeather the two diuers peoples of the Jewes and Gentils, into one verity, and vnder one authority of Saint Peter.

6. In this fishing, were caught fishes of all sortes, and the net it selfe was broken with them; For in the Church militant, the good are mingled with the bad, and the perfect, with the imperfect: the bad making rents in the Church, or breaking the bond of charity, doe breake the net, and so fall forth. But this second fishing (which signifyeth the last catching which shall be made after the vniversall resurrection of all flesh)

shall

shall not be of all sortes of fishes indifferently , but only of great fishes : because none shall be taken vp to beauen , but those that are perfect and great in vertue . Then also the net ihall not be broken : because all the good , ihall be vnitid both with themselves , and also with God and perfect charity . And in this fishing , the fish ihall be drawne to the thore where our Lord standeth: to wit , to that firme and stable land , the land of the liuing , wherein being receaued to that happy supper of the mariage of the Lambe , they shall rejoyce with Christ euerlastingly .

7. After they came downe to land , they saw hote coles lying , and fish layd thereon and bread: & Iesus said vnto them , come & dine . Where consider how good & bountifull our Lord is , and how ready to reward those which labour in his holy seruice ; For whilst the Disciples were busied a fishing in the sea as he had bid them , Iesus was on the land broiling fish and preparing dinner : euē

so now , whileſt we are buſied in the ſeruice of Ieſus Christ, he is aboue in heauen preparing a banquett wherewith he will receaue vs, & crownes wherwith he will reward vs . O happy labours, for which almighty God with the ſelfeſame hand wherwith he buil- ded the heauens , doth diſpoſe and prepaſe vs crownes.

8. Consider,O my ſoule, this de- lightfull banquett , and behould how our Lord not forgetting in the leaſt degree his accuſtomed bountie and humilitie, taketh bread into his hand, and hauing bleſſit it , doth diſtribut it vnto them , and the fyfli likewise & after eateth with them as he was wot to doe. Behould how his Disciples ſtand about him, as theep about their ſhepheard, or rather as ionnes about their gentle father , with great reue- rence and contentment , eating with him, and contemplaſing to the great comfort of their minds , his amiable face : ſo that meane while they take from his holy handes that deſired meate, they were fed no leſſe in ſoule

then

then in body. O how happy was this dinner , and how sweet that meate , which was touched of those diuine hands .

9. This solemne banquet being ended , our Lord adrest his speach particularly vnto Peter , saying : *Simon of Iohn, louest thou me more then these ?* Which he reiterated three sundry tymes . And Peter answered him thrice saying : *Yea Lord, thou knowest I loue thee : whereto our Lord replied , feed my sheed, feed my lambes , he giuing , & Peter receauing by these wordes power of generall pastour and gouernour , ouer the whole flocke of Iesus Christ . Which thing is euident by the words themselues and our Lords demand , for to an equall charge , no difference of loue had beeene required : but for that he was to undertake a greater charge then were the rest , greater loue was required of him then of the rest .*

10. Wherein we may consider the singular charity & benignity of our Lord , and may euidently see , how

dili-

diligently he imprinteth, reiterateth, and affectuously recommendeth all our soules vnto S. Peter: which done, he next foretold vnto him the death he shoulde suffer for his sake. Then Peter desired of our Lord, to know what manner of death Iohn shoulde die. And our Lord sayd to him: *If so I will haue him to remayne till I come, what to thee? follow thou me;* As if he had sayd; I will not that he follow me by the way of passion, as thou shalt, but that in full and perfect age, he end his dayes in peace: by which wordes some of the Disciples, vnderstood he shoulde never dye: which yet had been, no such great or speciall grace, it being much better to be dissolved corporally, to liue with Christ eternally.

11. After this our Lord disappeared from them, and appeared to more then fise hundred brethren at once whereof S. Paul maketh mention in his Epistle to the Corinthians. And albeyt the gospell speaketh but onyl often apparitions of our Lord, yet

may

may we piously suppose that he made more : for it is very probable , that our gentle Lord and Sauiour Iesus , often visited his B. Mother , his beloued Disciples , and Mary Magdalen , comforting especially those, that were most afflicted for his bitter passion.

12. Neither is it vnlikely also, that the holy fathers, & namely Abraham & Dauid (to whome our Lord made a particular promise of the incarnation of his Sonne) came often in company with him to behould that most excellent virgin their beloued daughter, which both for them , and for all other, had found so great grace as was to beare, both her owne Sauiour and the Sauiour of all mankind. Blessed Lord how ioyfully did they behould her, how reverently did they encline vnto her , & with what deuotion did they praise and honour her ?

13. Lastly we may heer consider , the great benignity , the high charity , and the profound humility of our Sauiour Iesus , for as much as after his resurrection and glorious victory , he

would

would not forthwith forsake vs and ascen^d vp from vs into his glory, but would in the maner of a pilgime be conuersant on earth for forty dayes, to confirme and strengthen the faith of his Apostles, and of vs all: which, if so it had pleased him, he might haue performed by his Angels; but such was his vnspeakable charity, that he would performe the same in his owne person, and remayne with the by his corporall presence for forty dayes, preaching vnto the the kingdome of God. All this hath our mercifull Lord done for vs, blessed may he be for euermore, Amen.

DOCUMENTS FOR VS.

i. **T**He Disciples fishing in the night, tooke nothing. They fish in the night, and take nothing, who doe good workes in the state of mortall sinne. Moreouer, they fish in the night, and without fruit, who spend their labours, and their whole life, in the affaires of

the

the world.

2. The Disciples having laboured all the night, at the last, casting their net on that side which Christ commanded them, they tooke a great multitude of fish. Maruelous is the force of obedience, which maketh, that workes, being done of vs or our owne accord, doe merit little or nothing at all: which yet being done by obedience, are of inestimable merit before God.

3. By the Apostles fishing, are signified preachers. The net is the word of God. The fishes are sinners. The right side is, the spirituall part; the left, the temporall. They who preach the word of God to please me, and who seeke their owne glory or temporall profit, fish on the left side: but they who in their sermons & labours, doe only set before them the glory of God, & good of soules, doe beare away abundant fruit.

4. John first of all knew Christ, & could the same to Peter. They haue more light, and are more capable of

diuine knowledge, and of spirituall thinges, which are like vnto Iohn: to wit, pure in hart, & chast and incorrupt in their bodies.

5. As soone as Peter knew that it was our Lord, he cast himselfe into the sea. The soule, when it doth not know, nor sauour God, loueth it selfe, and flyeth sufferance: but as soone as it perceaueth and tasteth how sweet God is, it throweth it selfe into the sea of tribulation, and desireth to suffer, and to labour much for the loue of Gud.

*Of the glorious Ascension of our
B. Lord and Sau-
our Iesus.*

CHAP. LXXVI.

I. C O V N C E R N I N G the wonderfull and glorious Ascension of our Sauiour Iesus, if thou truly desire to feele the exceeding fruit & sweet-

nes

nes thereof within thy soule,awaken thy hart, and quicken thy spirit, for if euer thou didst moue thy selfe to the deuout contemplation of the life of Christ, now oughtest thou especially to doe the same , because this solemnity doth far surpassee all other solemnities:yea this alone ought greatly to stir vp thine affection, & make thine hart truly attentiuē , to vndeistand that thy Lord is now departing frō thee,hauing fulfilled the course of his peregrination , and therfore his last wordes ought to be considered of thee diligently , and to be laid vp safely in thy memory:for euery deuout and faithfull soule,ought seriously to beare away the words of her spouse, of her God , and her Lord at his departure , and hartily to imbrace in mind those thinges which are said & done by him, and the more deuoutly and humbly to recommend her selfe vnto him , and entirely to withdraw her mind from other thinges to fix it on him.

2. The forth day therfore after

the resurrection, Iesus knowing that his time was come to depart from this world vnto his Father, he tooke forth of the earthly paradise the holy Fathers, & the holy soules that were with them, and blessing Enoch and Elias, there remayning then aliue, he came to his Disciples which were in the supping chamber in the mount Sion, togeather with his blessed Mother and others. And appearing vnto them, in signe of a speciall memorial of his loue vnto them, would eate with them before his departure from them.

3. All of them therfore eating togeather with great ioy and mirth, in this last banquet of their Lord, he said vnto them, The time is now come that I am to returne againe to him that sent me, but you shall remayne in the city, vntill you be clothed frō aboue with the holy Ghost, for within few dayes you shall be filled with his vertue, as I haue promisid you After which you shall goe thoroughout the world, preaching my go-

pell

pell to all nations, and baptizing all that belieue in me : and you shall be witnesses vnto me, to the vttermost endes of all the earth. Thus standing togeather , they eate, they speake, & greatly rejoyced at the presence of their Lord , but yet are sorry for his departure , for they loued him with such sweetnes and dearnes of loue , that they could not endure to heare speake of his departure.

4. Put aboue al the rest, what shal we say of his B Mother , dyning with him , & setting next vnto him? Doubtles at these wordes of his departure being moued and inwardly touched with the sweetnes of her tender and motherly loue she rested her head vpon the brest of her B Sonne, as S. Iohn did at his last supper, and with teares and sighinges , said vnto him. My beloued Sonne, if thou wilt needs returne vnto thy Father, take me also I pray thee , with thee But our Lord comforting her , said: My deare Mother, I pray you not to take my departure heauily , becausse I goe vnto

my Father: for it is expediet, that you remayne here yet awhile, to confirm such as shall be conuerted & belieue in me, but afterwards I will not fail to come, and take you with me into my glory.

5. To whom the Mother mad answer saying; My sweet Sonne , th will be done, for I am not only content to tarry here , but to dy also for the soules thou hast redeemed : on I beseech thee, to be mindful of me Then our Lord comforted her , his Disciples, and Mary Magdalen , saying : Let not your harts be troubled nor doe you feare , for I will neuer leaue you desolate , I goe and com vnto you, and will remayne alwaye with you: which said, he willed them to goe to the mount of Oliuet , because from thence he would ascend and so he sodainly disappeared from them .

6. His B. Mother therefore and all the other without delay , went vnto the mountaine aforesaid, which is within a myle of Hierusalem , and ther

against

againe he appeared vnto them : loe here we haue on this day , two seuerall apparitions of our Lord ; Then imbraced he his B. Mother , taking his leaue of her : and the againe imbraced him most tenderly. The Disciples, Mary Magdalen , and all the other falling downe and tenderly weeeping , kisst his feete : and he taking them vp , gently imbraced them. The holy Fathers were there also invisibly , who gladly and reuerently beheld our Lady , blessing her by whom they receaued so great a benefit of their saluation. They likewise beheld those excellent worthy champions and leaders of the army of our Lord , whom amongst all others he had chosen to fight and to conquer the diuell.

7. At the last , when all the misteries were fulfilled, our Lord Iesus began by little and little to be lifted vp , and to ascend by his owne vertue. Wherupon our Lady , with all the others fell downe to the ground , and deuoutly adored him. And our Lady

said, My blessed Sonne Iesu, be mindfull of me : who though he could not forbear to weepe because of his departure, yet did he greatly reioyce , to see her sonne ascend so gloriously. The Disciples also said: Lord we haue forsaken all for the loue of thee , wherefore we beseech thee to remember vs. And our Lord hauing his handes lifted vp , with a bright countenance and full of ioy, crowned after the maner of a king, and arrayed gloriously, was caried vp to heauen, and blessing them said. Be ye constant and worke manifuly , for I will euer more be with you.

8. Thus did our Lord ascend, shining bright, and gloriously , leading with him that noble multitude of holy Fathers , and thewing them the way: and they singing and reioycing joyfully , followed after him saying: Let vs singe to our Lord who ascendeth vpon the setting of the sunne; Blessed art thou O Lord , who sauest those that trust in thee, leading forth thy people in exultation , and thine

elect

elect in ioy and gladnes. Thou hast
freid prisders in thy fortitude in the
sight of Angells we will singe to thee.
Glory, pracie and honour, be giuen
to thee, O Christ our Redeemer.

9. In the meane while, S. Michael
the Preuost of Paradise going before
tould the whole court of heauen, that
our Lord ascended. And then be-
should how al the B. Spirits after their
orders, went by companies for to
meet him, not oae of them remay-
ning behind, who went not forth to
meet and receate his Lord; And a-
doring him withal the reuencie due
vnto so great a God, they led him
along with hymnes and songes of
such surpassing ioy, as cannot be
spoken, who is able to expresse the
canticles and hymnes of ioy which
were pronounced by them; For they
all iointly songe togeather, saying.
Alleluia, Alleluia, Alleluia, because
thou hast conquered gloriously, Al-
leluia. Thou art worthy O Lord of
all prayse and honour, Alleluia.

11. In thele and the like canti-

cles did they honour our Lord , and exult before him ; and hauing done due reuerence vnto him , they turned them the one to the other , the blessed Spirits , and the holy Fathers reioycing and singing with great ioy And the holy spirits began , saying Yee Princes of Gods people , yee be welcome to vs , and joy full we be of your arriuall , Alleluia . All yee are now heere gathered togeather , and wonderfully lifted vp with our God Alleluia . Therefore make we iubilie and singe we vnto him , who so gloriously ascendeth vp to heauen and farre aboue the heauen of heauens , Alleluia .

¶ 12. And the holy Fathers joyfull answered agayne to them . To you Princes of Gods people , Alleluia Our keepers and helpers , Alleluia Singe we , and make we mirth vnto our King , Alleluia . Now let vs enter cheerfully into the house of our Lord Alleluia . And into that glorious citie of our God , Alleluia . Enter we with hymnes and songes of ioy , Alleluia

Alleluia

leluia, Alleluia, Alleluia. Loe heere how great mirth and iubilie they do make, so great, as the like was neuer seene nor heard, since the beginning of the world.

13. Thus ascended our Lord Iesus in great iubilation, and in the voyce of trumpets (to wit of Angells) to the wonderfull comfort of his B. Mother, and of his Apostles, looking after him euен so long, as their corporall sight would suffer the to behould him: till at last a bright cloud tooke him from their sight, & in a moment he was with all his holly Angels, and with the Fathers aforesaid in his country in the highest heauen. Blessed Lord what vnspeakable ioy was it then, to see that Lord ascend so gloriously? which who so might haue seen as the Apostles did, and might with all haue heard that melodious harmony of Angells and of holy soules which then ascended through exceſſiuſ ioy, perhaps his soule would haue departed from his body, and haue ascended vp to hea-

uen togeather with them .

14. For which respect , our Lord considering the weakenes of man in this mortall life, would only shew to his Mother and his Disciples in this his Ascension , some part of his glory , and so farre forth as their trayle nature was able to beare , hiding fro them that which they were not able to behould : Hence it was , that he sent vnto them , two Angels in mans likenesse , to the end that they shoulde not weary themselues ouermuch in standing there , and looking vp after him into heauen , for they were so rauished in that blessed sight , that they had quite forgot themselues ; but willed them to repaire to the city , & ther to expect the coming downe of the Holy Ghost , as he him selfe had promised them .

15. Hauing therefore heard those words , our Lady humbly besought the Angels to recommend her to her B Sonne : And they lowly enclining vnto her , gladly receyued her command . The Apostles also , Marie Mag-

dalen ,

dalen, and all the rest, did the like, and the Angels disappearing, they went as they were willed with very great gladnes to the mount Sion, there expecting the comming of the Holy Ghost. Beseech our Lord Iesus, that albeit the body retayne thee in this exile, farre disioyned from thy beloued, yet that thou mayst at the least ascend in soule vnto him; and euermore remayne in that celestiall country togeather with him, Amen.

DOCUMENTS FOR VS.

1. **C**hrist eating togeather with his Mother and his Disciples tould them that he was to returue to him that sent him. To instruct all spirituall persons, not to forget themselves at the feasts and banquets of their friends, but still to hawe in mind their return to their former contemplation of heauenly things.

2. Although our B. Lady greatly desired to ascend in company with her

her B. Sonne, yet perceauing that her presence was needfull in earth , the was contented to deprive her selfe of so great a good as heauen it selfe for the good of others : learne after her example ,not to seeke that which maketh most for thine owne ease, but which maketh most for the glory of God, and good of soules.

3. Christ first called his Disciples forth of the citty, then led them into Bethany , next blessed them, & lastly ascended vp to heauen. Even so in the conuersion of a sinner, our Lord first of all draweth him forth of sinne ; secondly he leadeth him into Bethany , to obey his precepts : thirdly he blesseth him , filling him with his grace : fourthly he maketh him to ascend to the top of vertue and perfection,

4. Christ raysing vp himselfe by his owne vertue , ascended to heauen in the presence of his Disciples. Even so , they who rule and gouerne others , as pastors and superiours , ought to rayse vp themselves by good

life and heauenly conuersation , in
the presence of their subiects .

5. After that Christ departed from
the Apostles , they were not only not
sadder , but returned much more ioy-
full then before . Those who are o-
uermuch afflicted when our Lord
with-draweth his consolations from
them , shew that they loue themsel-
ues more then Christ : but the true
louer , is neyther lifted vp in prospe-
rity , nor dejected in aduersity , but
remayneth alwayes constant , know-
ing that it is not for his merit when
he is visited , nor that he is rejected ,
when our Lord with draweth him-
selfe .

*Of that which passed in heauen after
the Ascension of our Sauour Iesus*

CHAP. LXXVII.

1. **N**O W let vs ascend by
deuout contemplation ,
and behould how our

Lord

Lord Iesus, with al that blessed and worthy troope, opening the gates of heauen, thur vntill that time against mankind, entred glorious and triumphantly, and bowing his knee before his Father, said as followeth: Holy Father, I thanke thee that thou hast giuen me the victory ouer all myne enemies; Behould, I present vnto thee all thy friendes and myne, which were detayned captiue. And for as much as I haue promised my bretheren and my Disciples whom I left in the world, to send the Holy Ghost vnto them, I pray thee my good Father to fulfil my promise, whom I doe especially recommend vnto thee. Then the Father taking him vp, made him to sit vpon his right hand, and said vnto him My blessed Sonne, al power as well in heauen & as in earth I give vnto thee, wherfore both of thy Disciples, and of the sending of the Holy Ghost, doe thou dispote as it shall please thee.

3. This said, all the holy Fathers and Angelicall spirits, which lay pro-

strate on their faces , adoring before the throne of the B. Trinity , rising vp with great reuerence , began againe their songs of ioy and iubilation , for all stood singing , all exulted , all reioyced , all leaped , all clapped their haades , all thouted , & all triumphed ; Thus in all the citty of that supernall Hierusalem , was nothing heard but songes of ioy , and thorough all the stretes thereof , resounded nothing else , but that harmonious voice of Alleluia . Neuer from the begining of the world was there celebrated such a feast , such a triumph and so solemne , nor never shall be againe til after the day of iudgement , when all the elect of our Lord shall be presented before him , with their bodies glorified .

3. This solemnity therfore , as hath been said , far supasseth all the rest . Great and solemne was the feast of the Incarnation of our Lord , yea a feast of the begining of all our good : but this was vnto vs , not vnto him , who was then shut vp in the wombe

and

and sacred closet of the virgin. Great was the feast of the Natiuity of our Lord, but that to vs also, not to him: yea in that feast we ought to take compassion of him , for that he was boorne in so great pouerty , nakednes and penury. Great was the feast of his B. Passion,in which all our sinnes were forgiuen vs , but because of the painfull death & torments which he endured, neither was there to vs ,nor yet to him, matter of ioy , but of sorrow, and of mourning. Great was the feast of the Resurrection, as well to our Lord , as vnto vs , but yet the feast of his Ascension is holier and greater: for although in that he rose againe , yet was he still a pilgrime in earth , yet were the gates of paradise shut against vs , as yet the holy fathers ascended not vnto their contry: all which thinges were fully accom- plished in the Ascencion.

4. Now then , if we consider this matter well, wee shall plainly see, that whatsoeuer God had done vntill this time, he did to attaine vnto this day,

and

and that without this day , all his other workes had beeue vnprefect For the heauens, the earth, and all that is in them , were made for man , but man himselfe was made for glory : vnto which, vntill this present, none how iust soever , could attaine because of sinne. We see therfore how excellent and maruellous this day is , which properly is called, the most solemnne and ioyfull feast of our Lord Iesus, for this day began he to sit vpon the right hand of his Father, and to rest from the labours of his peregrination.

s. This day is also a feast of ioy to the Angelicall spirits, for this day they receaued a new ioy in the sight of their Lord, whom they had neuer scene there before in the forme of his humanity. This day first began the restauration of their ruines, in so great a multitude of blessed soules, as of holy Patriarches & Prophets, who on this day , first entred into that supernall city of heauenly Hierusalē, their proper home . If therfore we

keep

keep so solemne feast of one Saint soaring to heauen , how much more ought we to doe the same of so many thousands togeather: especially since in this company is the holy of holies, and the Saint of all Saints, who is far more worthy of honour , then all the Saints and Angells togeather:

6. Moreouer , this day is an speciaall feast of ioy to our B. Lady , for as much as this day she saw her Sonne Iesus (perfect God and perfect man) crowned with a diadem like a Kinge , and gloriously ascend to heauen. This day is also a great feast of ioy vnto vs , in that on this day our nature was first exalted above the neauens. This day therfore , and this feast, is far more solemne then al others, as bein g the full accomplishment and consummation of all other dayes and feasts how solemne soever. That oule therfore which sincerely loueth our Lord Iesus , should this day conceaue more inward ioy of hart , and be more feruently rauished in the contemplation of heau-

ly thinges then on any other day; Yea
hence it was, that himselfe said vnto
his Disciples: If you loue me, you will
reioyce because I goe vnto the Father: and
therefore it indeed seemeth by his
owne words, that there was not any
day in heauen, so ioyfull as this, the
joy and iubily of which day, lasted
vntill the feast of Pentecost follow-
ing.

7. Now the Ascension of our
Lord and Sauiour Iesus, being about
the sixt houre (for about the third
houre before, he eate with his Disci-
ples) we may imagin, that from this
houre, during thole ten dayes of the
Ascension, vntill the coming of the
holie Ghost, the nine orders of An-
gells (together with the soules of
the holie Fathers instead of the tenth)
made vnto our Lord ten severall and
solemne feastes, ech one orderly
upon a severall day; and how our Lord
rewarded them particularly, with so-
me vnspeakable & special reward for
this their seruice.

8. For although that all the court

of

of heauen, reioyced generally at his Ascension, and were so surpassing glad as that no mortall tongue is euer able to expresse their ioy, yet particularly from the houre of his Ascencion, vntill the sixt houre of the day ensuing, the Angells first made their feast; the second day, the Anchangelis: the third day the vertues; the fourth day, the Powers; the fift day, the Principalities; the sixt day, the Dominatiōs; the seventh day the Thrones; the eight day the Cherubims; the ninth day, the Seraphim.

9. In this maner, all the nine orders of holy Angells, continued out their feastes of ioy, vntill the vigil of Pentecost following: and from thence vnto the third houre of the day following, which was Whitsunday, all the holy Fathers with their company kept their solemnity. And thus in all those ten dayes before the coming of the Holy Ghost downe into earth, was there maruellous ioy and iubilie aboue in heauen. To which ioy our Lord and Sauiour Iesus bring vs, all,

after

after the consummation of this transitory and mortall life, Amen.

DOCUMENTS FOR VS.

1. **V**El did God the Father recompence the seruices of his Sonne , exalting him aboue all , who had hūbled himselfe vnder all. For the throne of the Crosse , he gaue vnto him the throne of his maiesty : For the crowne of thornes , a crowne of glory , for the company of theeues , the Hierarchies of Angells , and for the blasphemies of the Iewes , the honors and praises of celestial spirits . Gather hence , how well afflictions endured for the loue of God , are employed .

2. Those who ascended with our Lord in this glorious triumph were the soules of such , as were most pure in the sight of God : to signify the purity and innocency wherwith those ought to be endued which will ascend with our Lord in this triumphat iorney . For with the author of good-

nes,

nes, malice can not ascend : with the maister of humility, pride cannot ascend : with the louer of peace, the sower of discord can not ascend; nor the vncleane with the Sonne of the Virgin ; nor yet can vices haue place with the authour of vertues.

3. The Angells for the loue of God greatly rejoyced at the restauration of the ruines of the Church triumphant ; euен so all those who truly loue God , ought greatly to rejoyce at the multiplication of the Church militant .

4. Seing our Sauiour is ascended into heauen, let vs follow him in desire, and clime vp after him with our hearts, where we beleue him to be in body : let vs fly all wordly desires, not suffering any thing now to delight and detaine vs below in earth, sity we haue our Father aboue in heauen .

Of the sending downe of the
Holy Ghost.

CHAP. LXXXVIII.

AFTER that our Lord & Sauiour Iesus was ascended vp to heauen, & entered into his glory, the Angells hauing willed the Disciples to returne againe into Hierusalem, all of them, together with his B. Mother falling downe, reverently kissed the steps of his holy feete, where he had last touched the earth. And then wete back to Hierusalem with great alacrity, where they continued the space of ten dayes in most fervent prayer, expecting the coming of the Holy Ghost. Where we are to consider, with what humility & deuotion, the holy Apostles stood by the Mother of our Lord, confering with her of all their doubts, especially for that they knew her to be full of the Holy

Ghost, and that all secrets were discouered vnto her by her Sonne , who therfore left her vnto them , as their Mother and their mistris.

2. Ponder next with what exceeding loue she conforted them , & encouraged them to trust in God , and to call vpon him togeather with her, by feruent prayers , for that celestiall guift which they expected. Weigh what groanings, what sighes , what teares they shed , and how inflamed and perseuerant they were in holy prayer , that they might obtaine that desired comforter which they attened. Thinke how they burst forth into such like wordes as these , saying : Come holy spirit , the Creatour and Comforter of our soules , visit the harts of thy faithfull , and replenish them with supernall grace , and with the ineffable sweetnes of thy loue.

3. But especially thinke how that devout Mother , fixing her knees vpon the ground , and lifting her eies and bandes vp to heauen, wholy inflamed with diuine loue , shedding

for

forth teares of most fervent piety, earnestly and vehemently desired the coming and presence of that heauenly Comforter, saying: Send, O my Sonne, and my Lord, send forth thy Spirit, which may create in these thy seruants that new affectiō, new voyces, new force, as they desire; that so the face of the earth may be renewed.

4. In the meane space whilst the B. virgin, and that Apostolicall collēge was gathered togeather in the supping chamber of the mount of Sion, blessed Iesus who in his so excellent glory, was not forgetfull of his Mother, and of his deare and beloued Disciples, after so many prayers, so many desires, so many fighes, so many teares shed forth by them, at the last, laid to his Father in maner following. My deare Father, now is the time of grace at hand, wherfore I pray thee, that my promise made unto my bretheren concerning the sending of the Holy Ghost, may be performed to them. The Father made

answere ; My deare Son, this promise of yours is right gratefull to me, and I am well pleased that it be accomplished.

5. Then said they both to the Holy Ghost , we pray thee to goc downe to our Disciples , and reple-nish , comfort , strengthen , and instruct them , and impart vnto them the fulnes of ioy and of all vertues. And the Holy Ghost answered ; Behould I am prepared , and presently he came and descended in burning tongues,vpon a hundred and twenty Disciples gathered togeather, and filled them with abundant ioy , and with all maner of grace and vertue: wherwith they being instructed , strengthened , inflamed and illuminated , presently went into the whole world, and made the same (for the most part) subiect vnto them,

6. Ponder next the worthy circumstices, wherwith the Holy Ghost then descended into this world , to wit, with a sound, with winde , with fire , and with tongues. The sound,

signified

signified the preaching of the gospel, because their sound (as the Scripture saith) was to goe through the whole world. The winde (which filled the whole house) signified the abundance of gifts & spirituall graces, wherewith the Apostles being first filled, should afterwards like unto pipes, diffuse the same into all nations. The fire, signified the admirable effects of that celestiall spirit. For as fire purgeth, enlightneth, and inflameth: even so this diuine fire, purgeth soules from all sinnes and of carnal affection, & enlightneth the mind with the gift of vnderstanding, and knowledg of God. The tongues, did signify that most noble gift, which the holy Ghost gaue to the Apostles, wherwith they spake with the tongues of all nations, making them prompt to set forth the diuine praises, to exhort others, and to induce them to speake of pious things.

7. Now then awake thy selfe, O my soule, enter a little into this holy place, and there before all other thin-

ges diligently behould the persons there present. Behould that most holy Mother, how she after a maner, is absorpted, and wholly swallowed vp in God. Behould those B. Apostles, with their inward bowells wholly burning, and euен leaping for inexplicable joy, as men it a manner besides themselues through the excesse of pleasure, yea as me, now no more earthly, but rather heauenly, with their mind no lesse then their eyes, attentiuē & fixed wholly on heauen.

8. Hearken to those Echoes of praises and thanksgivinges, which burst forth from their tongues, now no more fleschly, but wholly fiery; in such wise, that not any longer able to hide this mighty flame within their breasts, resuming new force & courage, the gates which hitherto they had shut for fear, they forthwith open, burst forth of the house, & publiquely preach in the name of Iesus: and finally laying aside all feare and respect of the Princes, Pharises, and of the whole Sinagogue of the Jewes,

they

they constantly pronounce, We ought
rather obey God then men.

9. O maruellous mutation of the hand of the highest. Behould now how sodainly by force of the holy Ghost, the Apostles, of men before cold, fearfull, incredulous, rude and ignorant, were made men enflamed, vnfearfull, strong and full of all diuine wisdome. No maruell therefore, that the Iewes seeing this their vnwonted ardour, & diuersity of tongues, forthwith judged them drunke and full of new wine: they were indeed drunke, & full with new wine, but with that wine wherwith the spouse, bringing his espouse into his wine cellar, had inebriated them,

10. O my soule, if thou mightest tast but some little drop of this most sweet and acceptable wine, how sower would all the things of this world, which now deceave thee with their tast, ieeme vnto thee! O that thou wert worthy to haue thy breast refreshed, with one only blast of this gentle Spirit. Come vnto vs holy

Ghost, send vs from the heauely cost,
clearnes of thy beames so bright. Come
me thou father of the poore, come of
gifts the free bestower, come of
harts the shining light. Come my
God, my comforter, my guest, & the
only solace of my soule. Shed forth
vpon the poore and needy, the riches
of thy gifts, and of thy mercy. With
the gift of wisdom inebriat me, with
the gifte of vnderstanding illuininate
me, with the gift of counsel direct
me, with the gift of fortitude cōfirme
me, with the gift of knowledg instruct
me, with the gift of piety mol-
lify me, and with the gift of feare,
feelingly touch me. O true louer of
pure and of cleane harts, inflame my
inward bowells, with the acceptable
fire of thy loue, that with the same
fire being sweetly rapt, and in a man-
ner trāsported into thee in this worl-
de, my soule may liue alone in thee,
as in his proper resting place (the
fountaine and abiſe of all goodnes.)
Finally that through thy grace aiding
assisting me, I may labour to follow

the life of our Lord Iesus in this world and after to ascend with him into that heaven; city of the world to come, where he souaigne Kinge, togeather with the Father and the Holy Ghost, one God in Trinity, liueth and raigneth for all eternity, Amen.

DOCUMENTS FOR VS.

1. **A**lthough Christ our Lord promised to send the Holy Ghost to his Apostles after his Ascension, yet he deferred the same no lesse then ten whole dayes: Euen so, although our Lord doe promise vs to be present with vs in our necessities, yet is he wont to defer his help; not that he will not be present, but that by this delay our desire may augment, and we the rather persist in prayer.

2. The Holy Ghost descended vpon the Apostles, gathered togeather by the commandement of Christ in Hierusalem: Euen so if we desire to

receauue the Holy Ghost, we must be gathered togeather and remaine, in one Catholique, Apostolique, and Roman Church, forth of which neither is the Holy Ghost giuen, and if any one haue receauued it in her, he doth loose it being separated frō her.

3. The Holy Ghost deicended vpon the Disciples sodainly and like a vehement wind: To declare, that if in the workes of chariyy and of vertue we be slouthfull, it is a signe that the Holy Ghost hath not as yet descēded in our harts.

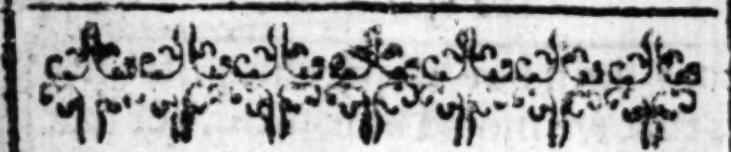
4. The Holy Ghost sate vpon ech of the Apostles in fiery tongues. Then may the world know, that the Spirit of God doth dwell within vs, if our tongues breath forth fiery words of loue towards God, and of charity towards our neighbours.

5. The Apostles being filled with the Holy Ghost, kept themselues no longer shut within the dores, but issuing forth, as faithfull and vndanted preachers of the ghospeII, they announced Christ publiciy. Our

Lord doth not impart his gifts vnto vs that we shoulde hide them, but that we shoulde employ them to the help & profit of our neighbour.

6. The Holy Ghost filled the Apostles most plentifully, because he found them voide of all other thinges. The is the soule capable of God, when it is empty, and dispoiled of selfe loue: for as long as any thinge remayneth in vs of our owne, so long are we vnfit & vnworthy to receave into vs the grace of God.

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